The Bombay Guardian.

VOL XXVI.—New Series.—No. 2. SATURDAY, MARCH 13, 1880.

Rs. 6 per annum in advance without postage.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We acknowledge receipt of the March number of the *Indian Methodist Watchman*, published monthly at Rs. 2 a year. We believe this paper is now printed in Bombay. It is very neatly got up. There are in the present number articles on Christian Principles in business, Wrestling in Prayer, Methodists and Unitarians, Man-worship, heroines of Methodism, Teetotalism without Christ &c. Noticing the South India Conference Minutes, mention is made of the fact that the statistics for the last year do not show any increase, but indeed a decrease of about 100 members. But this apparent decrease is accounted for by inaccuracies in the statistics for the previous year, under the heads Kurrachee and Perambore. Our contemporary calls for greater care in the reception of members; more instruction in the moral law of the Methodist discipline; expresses the opinion that the decrease or want of increase is largely due to the revival of preaching relating to holiness, and adds: We are now in a better position for a grand advance this year than formerly. The unsanctified garment and wedge defeat an army.

—Surprise has often been expressed that the children of William Wilberforce should have grown up with such Romeward tendencies. The eldest son and a daughter became Romanists, and Samuel's high-churchism is well known. But the mistake has been in supposing the father to have been a low Churchman. Although intimate with evangelicals and to some extent doubtless sympathizing with them, he held some doctrines that they reject. The "Life" of Samuel, bishop of Oxford and then of Winchester, has lately made its appearance (the first volume) and furnishes evidence that the father was an earnest advocate of Baptismal Regeneration. Here we have the germ of the High-Churchism and Romanism that afterwards got such possession of the children.

—We believe we have mentioned the departure of Dr. Thoburn for America. He left Calcutta near the end of January with his sister and hopes to be back before the end of the present year. We are very glad to have a letter from him in this issue and hope to have other jottings by the way. We are glad also to get letters from Mr. Hard, showing how much of his heart is still in this country. If missionaries must go to America, let them not snap the threads of epistolary communication by which they remain *en rapport* with this country.

—Professor Seelye, who, some of our readers doubtless recollect, visited Bombay some eight years ago and gave an admirable course of lectures, writing recently to a former pupil in America, says: "Remember that Evolution without a previous Involution is impossible; and to derive Reason from Unreason is absurd."

—The Report of the Irish Presb. Mission in Guzarat and Kattiawar for 1879, gives an encouraging account of the progress made. Comparing the statistics with those of 1870, the number of missionaries has fallen from 8 to 6, but in all other respects there has been advance of a cheering character. For 7 we have 10 evangelists; for 10 Chr. Schoolteachers, 25; for 21 schools, 31; for 381 total baptized, 912; for 126 communicants, 198; for 2 church buildings, 10. 93 adults were received to the church last year. The death of Khimchund Nathu, a very acceptable and useful evangelist is noticed. Five Native students in connection with the Mission are pursuing their studies in the college at Bombay. One has taken the degree of B. A. Encouraging accounts of the Zenana agency at Borsad and Surat are given. Miss Long at Surat has 47 pupils. There are 108 orphans under the care of this Mission. At Surat the most fruitful source of open converts has been the vernacular Mission schools. Altogether, since the beginning, as many as 111 converts can be counted whose first impressions were received in those schools. There are 7 of these schools, 5 for boys, 2 for girls. The great draw-back is said to be the want of Christian teachers. A good account of the Mission High school at Surat under Rev. C. P. Taylor, is given. Mr. A. S. Jervis is now connected with this school, and his services are highly appreciated. At Borsad there were 63 baptisms chiefly of adults of the Koli caste. A Native minister has been appointed to preach to the Christians at Shahwadi, the Chr. village near Ahmedabad. There are 10 students in the Theological Class at Ahmedabad under the care of Mess. J. V. S. Taylor and Beatty. Mr. Shillidy at Anund reports 38 adults baptized last year. Work has been started among the Bhils in the Punch Mahals. Miss Brown gives a hopeful account of the Zenana work at Borsad, and Miss Forrest reports an average of about 500 patients monthly in connection with the Medical Mission at Surat.

—A correspondent has sent us an extract from the *Broad Arrow* being a letter from a chaplain who finds himself in a false position becuse of the following circumstances:

I am serving Mammon while professing godliness, and if I cast off such iniquity I must go to the poor-house. I should, therefore, like to know how, with consistency, I am to break bread at the same dinner-table with high officials and officers who have coldly planned atrocities and violently enacted them, not only against men but against women and children, by shooting, hanging, burning, and driving them into the wastes of snow to die of hunger and cold—and who, for deeds awfully denounced in the New Testament (and also in the Old), are rewarded with ribbons and stars, and as knights—astounding blashemy!—received into orders called after the names of saints, apostles, and even archangels! How, then, can I dare to say "grace," and consort with moral "murderers and adulterers"? It is like taking the Sacrament "unworthily"—with what result I deed not repeat.

That there have been atrocities committed by Afghans in the war now waged in Afghanistan, is not to be questioned; that atrocities have not been committed by the invading force, we cannot assert; in fact, war itself is an atrocity, and the apparatus by means of which it is carried on, is designed to mutilate and torture and kill, and create widows and orphans, and substitute famine and pestilence for plenty and for health. Most people, even most Christians, hesitate however to affirm that war is never justifiable; American Christians went forward by myriads to engage in the war with the revolted South. There are Christian officers and men serving in Her Majesty's force in Afghanistan, and it is possible that some of these do not believe that England was called to engage in this war, yet they probably consider that the responsibility does not rest with them but with those whose orders that have engaged to obey. At the time the chaplain whose letter we have quoted received his appointment, he must have known that he would be called to serve those who fight the battles waged by the State. But we do not see that it is an indispensable part of his duty, when he dines with high officials, to put a seal upon his lips as regards his convictions of what is right. Let him speak out his mind and abide the consequences. Our correspondent expressed the opinion that there are others who, if they were honest, would confess that they are in a false position, serving Mammon and Bacchus, while professing godliness; he would have them consider that there is something much more dreadful than the poor-house awaiting those who do not obey their convictions of what the Bible requires of them. He thinks that facts will bear him out in saying that there are ministers who regard all the English-speaking people of a locality as belonging to their parish, and who encourage those who are guilty of drunkenness, adultery and other scandalous sins to consider themselves Christians, and are far more severe upon those who, eschewing such sins, visit a dissenting place of worship.

—"The Science of Missions" is the title of a work by the Rev. James Gall, in which he undertakes to show that the Evangelistic Baptism is indispensable to the Church for the conversion of the world. The following notice occurs in the *Watchman*.

The Preface to the work gives a lengthy and interesting account of the steps whereby the author reached the conclusions he here advances. Fifty years of successful service in a missionfield at home—viz., Carrubber's-close, Edinburgh—have taught him certain principles, which he believes the whole Christian Church must learn and apply if the world is to be evangelised; and in the interesting volume before us these principles are stated and expounded. "Power from on high" is shown to be the evangelist's great need. Some of Mr.

Gall's interpretations of Scripture appear to us a little fanciful; but we very heartily endorse and commend many of his teachings. The chapters on "Systematic Liberality" and on "Corban," have given us special pleasure; nor would it be right to omit eulogistic mention of the three clear and stirring addresses which are printed as one of the appendices to the volume. The whole work must have a stimulating effect on the Christian reader, and it will be eminently profitable to him who is willing to "do the work of an evangelist."

—The Bombay Temperance League meets some of the arguments of non-abstainers, at its annual meetings, by presenting to its guests, 'the cup which cheers but not inebriates,' which is found to be at least as favourable to eloquence and good-feeling, as a more stimulating cup. The Meeting at the Townhall last Tuesday was a decided success The hall was filled with civilians of both sexes, soldiers, seamen, and a sprinkling of Natives. Major Oldham presided. After brief addresses by Colonel Van Huytheysen, Rev. A. G. Lewis and the Chairman, the Rev. Mr. Gregson gave the address of the evening. He spoke with great energy and power, referring more than once to his recent experiences at Cabool for illustrations. He was followed by the Revs. E. S. Hume and B. Blake. Some 60 signed the pledge.

—The South India Conference of the M. E. church has received an additional reinforcement from America, a party of seven, sent out by Rev. Wm. Taylor, having arrived here on the 5th inst. Two of these, Mr. & Mrs. Woodhall, have proceeded to Chudderghaut; one, Mr. Bruere, has gone to Baroda; another Mr. Kidder has gone to Cawnpore. Mr. Stephens remains in Mazagon, while Mr. Webb and Rev. Mr. Greening will be stationed in Poona. These brethren are expecting to study the languages of their respective fields.

—Sir Richard Temple has resigned the Governorship of Bombay and leaves the shores of India to-day to stand as a candidate for the House of Commons. The announcement that Parliament was immediately to be dissolved, and the elections for the new Parliament to succeed at once, was no sooner received, than he took measures to relieve himself of the duties of his present station. He would hardly have done this if he had not felt pretty confident that the lieges of Worcester would return him. We hope he will not be disappointed. Bombay is *desolé*, as the French say, at the thought of parting with him, but will soon get reconciled to its fate, no doubt. Just why Sir Richard should covet a seat in the House we see not, though we can well believe that it will be a good thing for the House to have a man of such versatile genius, all-penetrating research, and indefatigable industry on its floor. Official apathy will flee howling. What Lord Beaconsfield will think of his Conservatism, we know not.

—It appears that the contents of Dr. Kirk's letter to king Mtesa referred to by us some time ago, were misrepresented and that so far from speaking disparagingly of the C. M. S. missionaries, he really commended them to the king's protection. The Arabs who professed to read it to the King, gave it a false colour. We learn from the *Ch. Miss. Intelligencer* that the friendly relations of the C. M. S. party with the king had been restored. The Roman Catholic priests were however giving trouble.

—Mr. Ramchundra Bose, mentioned in our last issue, has given three lectures this week, two of them in the new church on Grant Road and one in the Free Gen. Asembly's Institution. The first was on "Morality without Religion," the second on "the Death of Christ" and the third on "Theism." They were very well attended, though the attendance of Natives at the first was inconsiderable; these came out better, at the later ones. Mr. Bose has an excellent command of the English language, speaking with great fluency and propriety. The lectures were argumentative, well-reasoned and forcible, and well-fitted to carry conviction. The lecture on Wednesday evening was followed by some discussion as to the divinity of Christ. Mr. Bose is leaving to-day for Europe and America, and we hope he will have a prosperous journey. We think he will prove a very creditable representative of his class.

—The letter from H. has reached us too late, and when our space was too much preoccupied, to allow of our giving any thing more than a cursory reply in this issue. Mr. Bose's position on the occasion referred to was this: Christ was an impostor, or he was a dupe, or he was God. The strict logical statement of the matter would be this: Christ was an impostor or he was a dupe, or he was what he claimed to be. But the lecturer considered the evidence that Christ claimed to be God so transparent that he could state his third position as he did. It appears to us that he would have been more likely to carry conviction to the minds of Hindoos if he had been content with the following for his third alternative: 'he was the Messiah,' and then gone on to show what claims are necessarily involved in this, viz. that he was the Saviour of mankind, God manifest in the flesh, etc. But we have simply to do with the thesis actually maintained by the able lecturer, viz. that Jesus of Nazareth, not being an impostor or a dupe, was God, and that when Christ died God died. Our correspondent says that it is blasphemous to say that God died, and so it is if what is meant by that expression is *extinction of being*; for if God died in that sense, the whole universe, which is dependent on him, would have perished also. But the chairman pointed out that that could not be the sense meant, and was not the sense in which the word *death* was ordinarily used. Death in the ordinary sense means dissolution, or the loosing of the nexus that keeps body and spirit together; the body turns to dust, the spirit goes into the spirit world. Christ on the cross said, addressing the Father, "Into thy hands I commit my spirit." To say then that when Christ died God died, simply means that when Christ died the divine spirit as well as the human spirit left the body in which they had been resident and manifest. We propose to notice next week some of the other points objected to by our correspondent and conclude the present notice by one or two extracts from Scripture showing how the death of Christ is ordinarily presented there.

"God hath in these last days spoken unto us by his Son, by whom also he made the worlds, who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of man, and being found in fashion as a man, he humbled himself and became obedient unto death. Wherefore God also hath highly exalted him that at the name of Jesus every knee should bow and every tongue confess that he is Lord to the glory of God the Father." Heb. I. 2, II. 9, Phil. II. 5-11. I am the good shepherd; the good shepherd giveth his life for the sheep. Therefore doth my Father love because I lay down my life that I might take it again. John x. 11, 17.

—"The Geography of the Four Gospels for Beginners, by Sheik Oomar," Ahmednuggur. This is in Marathi; it is in the form of a Catechism and will be found useful in schools where the Bible is studied.

—"What is in the Vedas?" This is the title of a Marathi work by Rev. Baba Padamanji, being no. 4 of the monthly series of the Bombay Tract & Book Society. Many interesting questions regarding the teaching and testimony of the Vedas are answered in this publication. It tells about the gods and goddesses of the Vedas, the manners and customs of the people of that time, the Aryan invasion of the country, the origin of the Vedas, the Rishis, the Vedic sacrifices, the Soma juice, the Vedic prayers; and there is also a list of the things of which no mention is made in the Vedas and among these are almost all the details of modern Hinduism. This little book consists of 63 pp. and is sold at *one anna* a copy.

—About Rs. 45,000 have been subscribed to the Irish famine relief Fund in Bombay, and Rs. 5,000 to the Vingorla Disaster Relief Fund.

—The Brahmists of Calcutta lately had what they were pleased to designate a pilgrimage to Moses. A long article appears in the *Indian Mirror* beginning with these words: "For eight days and nights the pilgrims dwelt with Moses in the heavenly mansion." Then, at the last day, "the holy spirit of Moses spake through the Lord unto the assembled pilgrims," &c. &c. In the same is another song of the new dispensation. A few sentences from this will suffice to show that these Calcutta inebriates have found out that righteousness *can* have fellowship with unrighteousness, and light *can* have communion with darkness, and Christ *can* have concord with Belial, and believers *can* have part with infidels, notwithstanding St. Paul:

Chanting the name of Hari, the saints dance.
Dances my *Gouranga* (Chaitanya) in the midst of devotees, drunk with the nectar of emotion, with tears of love in his eyes, (Oh! how charming the sight).

Moses dances, Jesus dances, with hands uplifted, inebriated with love; and the great *rishi* Narad dances, playing on the lyre.

Dances the pious King David of old, and with him are Janak, and Yudhistir, the noble-hearted.

The great *yogi* Mahadeo dances in joy; with whom dances John with his disciples.

Nanak, Prahlad, and Nityanand all dance; and in their midst are Paul and Mahomed.

Suka dances, Dhruba dances, dances Haridas; and with them dance all servants of the Lord.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Our American Letter.

BY C. P. HARD.

In the fields of nature the harvest passed several months ago, but in the kingdom of grace the harvest is present. It is an inspiring exercise, to take the wings of imagination and rise to such a height as to look down into the churches of this land, unroofed by the same imagination, while the months of special revival efforts go on. Early in the season five hundred had professed conversion in the Wharton St. M. E. Ch. in Philadelphia. Rev. W. Taylor, as Bro. Aitken writes us last evening, while spending a few days in New York city forwarding another company of recruits to India, "did some grand preaching" at 61st St. M. E. Ch. and many sought the Lord. It is safe to suppose that ten thousand churches, one eighth of the whole number in this country, now resound with special services. Indeed from what we know in this region that estimate is far too low. What a cheering thought—how these earnest prayers rise swiftly to the throne of grace—how attentive is our omniscient Lord to every petition—how potent are the persuasions of the Holy Spirit. Oh the mighty baptisms from the Spirit being received! Oh the joy of newly converted ones! Oh the rivers of moral healing which rise beside the altars of Jehovah and flow forth to bless even unborn generations, and to reach through coming ages! "I believe in the communion of saints," "in the one universal church." How sublime her mission, that of all-prevalent and peace-giving conquest of this world for Emmanuel by His might. Discouraged brother, out on the frontier, listen for comfort to the volume of holy song which rolls heavenward from the revival meetings now in progress. Hear the combined thunder of the shouts of the church! "God is in the midst of her, God shall help her and that right early." Last evening a young man of twenty years led in prayer in our teacher's meeting, who when his father a class leader fell dead a few weeks ago was unconverted. After the Lord's supper, the second Sabbath subsequent to this event, the son, long prayed for, come forward for prayers at the railing where his father had often received the Lords supper and had frequently prayed for other seekers. The dear one found the Lord and is a clear witness to the efficacy of prayer. A young man of a violent temper was in the back part of the church a few weeks ago when four seekers came forward. We addressed him, and kindly exhorted him to come. He was blest, and is now seeking to be wholly sanctified as the only safeguard against his impetuous anger, too long a habit of the soul. A man and wife presented their child for early baptism at the last love-feast, who came into our Thursday night prayer-meeting unexpectedly, and bursting into tears bowed at Jesus' feet. They aided the spiritual life of a neighbour across the road who has now died. The church cried to God for a sick man of 70 years, worldly, hardened, not an attendant at religious meetings. Earnest conversation was had with him. At a midnight hour he prayed for pardon. To the crowd in the church at his funeral services a week ago we were able to state that for five weeks he had borne testimony to all visitors that the Lord had forgiven his sins, and often said "I wish to go, I am happy, if I had wings I would fly away and be at rest."

Thus the Head of the Church goes forward in his conquests which are world-wide. So a letter of last evening from Bro. Pedro of Madras says "Tell the people of America that we enjoy the same great salvation." Yes, "cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

WALEWORTH, N. Y.

NOTES FROM JOPPA.

I date this letter from Joppa, instead of Jaffa, the modern name of the ancient seaport from which Jonah embarked, in which Dorcas ministered to the poor, and in which Peter received his wonderful lesson on God's impartial love. We reached Port Said at two P. M. Saturday, February 14th, and finding an Austrian steamer ready to leave for the Syrian coast went directly on board, and took passage for Joppa. Next morning I looked out of our little cabin window, and saw the hills of Judea in distinct outline lifted up against a rich orange sky, in which a few light clouds were floating, all aglow with the light of the coming sun. Going on deck I found we were still far out at sea, but the steamer was heading directly for the land, and after two hours or more we began to distinguish objects on the shore. As the sun rose, the snowy summit of Lebanon came into clear view in the north-east, reminding me of some of the lower peaks of the Himalayan range. We seemed to creep in toward the shore very slowly, and it was ten o'clock before our steamer came to anchor off the little sheltered cove which answers for a harbor to the town of Joppa. A dozen boats put off to meet us, bringing a little army of dragomen intent on capturing tourists *en route* to Jerusalem. Among others was a Mr. Floyd, an American who came out to Joppa fourteen years ago with a company of deluded emigrants to found a settlement in Palestine. The leader of the band was one Adams, an ex-Mormon, who soon came to grief, and returned to America, as did most of his followers. A few remained, and one at least, our Mr. Floyd, has prospered.

Placing ourselves in the charge of this American dragoman, we were soon put ashore, and entered the town through a high stone gateway. The streets were narrow, tortuous, crowded with men of all nations and beasts of all kinds, and filthy beyond the conceptian of people who have never been out of India. Passing through the town we walked up a little lane with orange orchards on either side, and entered the "German settlement." As the Americans left the place, German colonists began to take their houses and lands, and these have been reinforced from time to time, till now there are several hundreds of them in the settlement. They are called Templars, and have some peculiar tenets, but just what these are I have not been able very clearly to ascertain. They seem to be a thrifty people, but so far as I can see, appear to be taking on Oriental ways much more rapidly than they are imparting Western notions to the Syrians.

We found very comfortable quarters at the "Jerusalem Hotel," kept by a German colonist. In a short time an elderly woman, with sharp features and a shrill voice, came to ask if we wished to have any washing done. She was told to call next morning, but was not to be put off. "I am an American, and you seem to be Americans, and you should let me do your washing."

"Very well, but this is Sunday; come tomorrow morning."

"Now dont take your clothes up to Jerusalem to be washed. I can do it here. People all get their washing done in Jerusalem, but Joppa is just as good a place."

There was something ludicrous in the extreme in this colloquy. This good woman was evidently not amenable to poetical considerations. In ancient times Samaria contended with Jerusalem for priority in point of sanctity, but in our matter-of-fact times Joppa contests with her on the score of laundry facilities. People here are not all like this persistent washerwoman, and yet most of them seem strangely indifferent to the wonderful associations of the land in which they live.

Joppa is a busy and growing little town of twenty two thousand inhabitants. The German colonists are enhancing the value of real estate in the vicinity. A Society of French Jews have bought a large tract of land near the town, and established an agricultural school for Jewish orphans, but the enterprise is not very successful thus far. An American lady maintains a mission school on an independent basis, the Church Missionary Society maintains a missionary, a Scotch lady has an independent mission with an excellent school, and an English lady carries on a medical mission work, also on an independent basis. Joppa is thus well provided with missionary agencies. Many of the boys in the schools are learning English, but it is seldom spoken in the bazaar. The people are all called Arabs, and Arabic is the vernacular of all classes, but only a minority of them are of pure Arab blood. The children of the German and American colonists all speak Arabic, and are adopting native habits to a considerable extent. An English service is maintained by the Church missionary on Sunday afternoons. We gladly attended, and were favored with a good evangelical sermon. About a dozen of the resident Europeans and twenty natives were present.

A little cupola near the sea side marks the traditional site of Simon the tanner's house. As two very old vats have been discovered immediately adjoining the house, and as the tradition has always been unquestioned, we may reasonably conclude that Peter saw his vision on the flat roof of a house standing on or near this spot. A mile to the East of the town we were shown the spot where the house of Dorcas stood, but no one can allege any reason for believing this to be the true site. We felt more certain about the spot where Jonah embarked, for the little harbor has not changed since his day, but for some reason no one seems interested in poor Jonah's unhappy adventure near this town, and tradition has nothing to say about his presence here.

Joppa is surrounded by luxuriant orchards of orange and lemon trees, with a few almond, fig and pomegranate trees interspersed among them. The orange trees are yellow with ripe fruit at present. The orchards are enclosed with hedges of prickly pear or thorns, and are not guarded against thieves and birds as in India. I have not seen a bird yet in the place, but am told that their absence is exceptional.

J. M. T.

The Bombay Guardian.

SATURDAY, MARCH 13, 1880.

A COSMOPOLITAN SCHOOL.

THERE never was a time when learning was more prized than it is at the present day. Men are coming to see that a good education will be more serviceable to their children than a rich legacy. There is a great solicitude to find out the best school and get their children admitted there. In determining this matter people will act according to the education they have themselves received, and if their ideas are erroneous, it may be expected that they will make a mistake in the choice of a school for their children. We feel moved to speak of a school in which men generally have very little confidence; of a teacher whose name is not embellished with the honorific letters which modern universities bestow, and at whose feet most of our scientific men would scorn to sit. They who know this teacher as he is, believe that he has the very highest credentials, and that the knowledge which he imparts is incomparably superior to any that is imparted in our most renowned institutions. We are speaking now of him who eighteen and a half centuries ago, said to certain persons, and took care that the announcement should be repeated in all lands and in every age, "Learn of me." We speak of him who lived, died, and rose again in Judea; of Jesus Christ. The word Christ means anointed, commissioned and set apart by high heaven for the instruction of mankind. Other teachers seek to enlighten a particular class, a limited portion at the most, a nation or an age, but here is one who offers to be the teacher of all generations of mankind, and promises to be with his pupils to the ends of the earth.

He says, "Learn of me, for I am meek and lowly of heart;" implying that one who is not meek and lowly of heart is not competent to be the teacher of mankind. Knowledge puffeth up; and we find that they who claim to be entitled to teach men, have a lofty sense of their own abilities, and look down upon common men from a great height. We infer from this that the claim of Christ to be the teacher of mankind rests upon a very different basis from that on which the claims of other teachers rest. I am meek and lowly; realize that I can of my own self do nothing; feel my dependence on God for every thing; seek not my glory but the glory of him that sent me; seek not the honour that cometh from man, and am not disturbed by inappreciation or depreciation, things that so terribly disturb the equanimity of the teachers of this world; know how to be serene in the privation of all those things that men consider so essential to their comfort and convenience; am not made unhappy in the society of ignorant men, but am at home in the haunts of the poor, the sick, the wretched. How strangely such an invitation sounds out among the corridors of our universities: "Learn of me for—I am meek and lowly of heart." We imagine that we hear the professors laughing to scorn the one who makes such an offer as that. Behold this tide of candidates for the best teaching of the day, drawing nigh to the temple of knowledge; we see a number of learned men in long robes addressing them in some such strain as this: Come hither, learn of us, for we will ground you in the classics, in mathematics, in the sciences, in philosophy; behold the list of the fellows, the wranglers, the prizemen whom we have graduated; we have scaled the heights of nineteenth century attainment and will talk to you in a language that our forefathers knew not, and will fit you to move in a sphere where the gaping multitude will look wonderingly at you as at stars in the empyrean; we shall make you like the Colossus between whose outstrecthed legs, men shall move like pigmies to and fro. The candidates press eagerly around these professors. Meanwhile, from beneath an adjacent tree, you hear a comparatively still, though distinct voice exclaiming, Learn of me, for I am meek and lowly of heart. What a strange title is this to put forward! Is this then what man wants above all things in the way of instruction? Is it more important than evolution or pre-historic speculation, to learn to be meek and lowly? Are we to understand that there is no ignorance so disastrous as that which is involved in pride, highmindedness, conceit of one's own ability? You speak to some of the pupils of this strange teacher, and say "What were you?" We were fishermen by trade, ignorant of all human science, but were nevertheless self-willed, passionate, covetous, ungodly and yet self-righteous. "Well, what have you learned from this teacher?" He has shown us the thoughts of man's Maker regarding man; has shown us the glorious destiny designed for man by the Creator, but forfeited when man insisted upon having his own way. He has shown us the guilt of man in having thrown away such a prize for his race and brought himself under the dominion of appetite and worldly desire. He has shown us the mercy of God in giving his own Son to make an atonement for mankind and provide for them pardon and reunion with God. We have been delivered from the idea of our own sufficiency and have received the Spirit of God, and recognize our dependence upon him for all that is good. Once we would have been impatient and dissatisfied, even if all the world had been made over to us; now we are patient and thankful and happy, in manifold perils, in weariness and painfulness, in watchings and fastings, in cold and nakedness, in labours, in stripes, in prisons. For us to live is Christ and to die is gain. You turn to some of those who have been pupils of the great professors of this world, and ask them what their education has done for them. One of them replies: We owe every thing to it. I soon found a career and have been enabled to pursue it until it has brought me to a high social position and considerable wealth. But you must not think that I am where I propose to be; I see a higher pinnacle and shall not be satisfied till I obtain it. I wish to be where this my neighbour is, who graduated before me at college, and has got well up in the world. You ask this neighbour if he is satisfied, and he says No; you see that pinnacle yonder? I am bound to attain to it. You ask him something about the pupils of the Galilean and his lip is curled with a derisive smile. He replies, they are the offscouring of the world, the refuse of society; miserable beings; they made a terrible blunder in going to a school not recognized by the officials of this world, and whose diplomas are not worth the paper they are printed upon. To give you an instance, I knew a rich young ruler, a very religious man in his way, who foolishly took it into his head that he would attend that Galilean school. Well, he went there and saw the master and what do you think the master said to him? Sell all that thou hast and give to the poor and come join these fishermen and publicans in following me, and you shall have sometimes not where to lay your head, but you shall have treasure in heaven. It seems almost incredible, but the foolish young man was half inclined to comply with these preposterous demands; however, he did not, but determined to keep his money in his own hands, instead of making it over to the beggars and the lepers and the blind. He knew that a bird in the hand is worth two in the bush. He is now a man of some consequence, in fact, you see him there alighting from that carriage. The questioner hastens to the ruler to learn from his own lips how it is with him. As soon as the young ruler understands the nature of the request, he answers with an oath, bidding the questioner be gone about his business. Some how or other, this reception goes far to persuade the enquirer that the man might perhaps have done better to follow the counsel of the Galilean teacher. He approaches Jesus who, while he smiles upon him, says, except a man forsake all that he hath he cannot be my disciple. He says to him, Master, why must we forsake all that we have to become thy disciples? Why may we not retain what we have and be thy disciples? Jesus makes answer: The path in which I lead my disciples, the path which leadeth unto everlasting life, is the pathway of faith. In this path all things are of God. Of him, through him, and to him are all things. That which is with you is really God's and is to be at the disposal of his will, not at that of your own. This is true of your money, your talents, your influence, whatever you have that you have been accustomed to regard as your own. The reason why men get no true benefit from their possessions is because they persist in viewing them as their own. This is simply embezzlement, for all belongs to God, and the first act of genuine faith is the recognition of him as the only proprietor. When he bids you then open your coffers and give to the poor, it is malversation on your part not to obey. In like manner, all your intellectual powers and your social influence are to be at the disposal of God, even of him who is manifest in me and makes known his will by me.

How does Jesus make his disciples meek and lowly of heart? More by what he does and is and suffers than by what he says. No man ever spake as he did; no man ever taught as he teaches. He acts out his convictions before his pupils and by his own walk shows how they should walk. He takes you to a Samaritan village. Night is falling. What a condescension for a Jew to consent to spend the night among these miserable sectaries! What an infinite condescension for the Lord of all to consent to it! But, instead of throwing open their gates to the travellers, they refuse to admit them. The pupils are very indignant and wish to call down fire from heaven upon the recreant people; but Jesus reproves the disciples for their faulty spirit and quietly trudges on to the next village. What? is it really possible that this kind of knowledge is better than

the philosophy of history, comparative philology and all that? Yes; he that ruleth his own spirit is better than he that taketh a city. The one thing needful is to know God so as to be able to walk with God. What will your prodigious attainments profit you if you have not the fellowship of the Most High? But who has this fellowship? God says: "I am the high and lofty One that inhabiteth eternity, that dwell in the high and holy place; with him also that is of a contrite and humble spirit." "The proud he knoweth afar off." The favour of God means having access to all the wealth, the wisdom and the power of the universe. What shall it profit you if you gain the whole world and then hear a voice saying, Thou fool! this night shall thy soul be required of thee?

REMINISCENCES. LXII.

From the note-book of a skeptic:

February 6, 1843. Nature, like Napoleon her audacious imitator, envisages her end regardless of sacrifices. She inundates Europe with a fatal flux of Barbarians that their descendants may live under social institutions of an ameliorative character; she depopulates a hemisphere that it may serve as a vast cradle to civilization; she leads man through a long array of dismal centuries to a brighter yet to come.

Poor Nature has to bear the blame of the ruin wrought by her greatest enemy, sin, and men think they commend her by giving the credit of what is really hers to her enemy.

Men lock up their God in magnificent churches and visit him once a week to keep him docile.

Perhaps Rousseau was indebted for the prize obtained for his first work, in which he sought to prove that the effects of knowledge were pernicious, to the parade which he makes in it of his own knowledge. The academic award was then, in reality, a compliment paid to the very talents it pretended to humble. In vain does Rousseau plead the cause of infant humanity against its adolescence. Could he not discover by his own experience, that there is something dearer to us than contentment and repose;—the ineradicable tendency to intellectuality? Still it is not hard to understand how a mind of the cast of Jean Jacques's should have been fatigued with his century whose germs of goodness were yet hidden. We can excuse his protest while we disallow his arguments.

The worst features of the century had their embodiment in Rousseau.

The evil effects of wealth are more conspicuous in those who lack it than in those who have it. For the hypocrite alone there is no conversion. Rousseau thinks that civilization is to the race what decrepitude is to the individual! Perhaps, rather, as decrepitude to the caterpiller, the beginning of a more glorious existence.

Rousseau is *right* if by civilization we mean something apart from true religion.

Almost every great resurrection of a people has been preceded by a slight relaxation of the severity of oppression. That men may apprehend the nature of the injustice done them by an oppressive rule, it seems to be necessary that they should first be led one step from its profoundest gloom. As men accustom themselves to darkness in the long duration of an Arctic night, so they familiarize themselves with servitude, lose the right apprehension of cruelty, and regard the eclipse of liberty not only as something natural, but as something luminous. They come at last to think that to grope is the natural action of man. But the first gleam of dawning light that reveals to them the darkness in which they stand, renews the sense of a better and truer condition, and infuses into them the spirit to accomplish their own exodus. A tyrant needs to be not more wily in usurping than in restoring liberty. He has but to keep the treasure from the sight of the people. Once lulled to oblivion of the theft, give them but a glimpse of it, through impolicy, temerity or remorse, and he stands in imminent peril.

The universal habit of shaping our opinions by those of mankind, of considering opinions to be good only when current, of obeying as slavishly the Mode in all the minutiae of our moral as in those of material costume, tyrannizes us at last to that degree that we often cease to believe in ourselves the moment that the world ceases to believe in us. O nature; into what inscrutable recesses of the mind do the habits of social life exile thee with thy low, sweet and trusting tones of approbation? And canst thou abandon ever a poor, forlorn child of innocence at once to the rage of men and to the talons of an unrighteous demon of remorse? Yes, it has been seen time and again. Time and again the loud reprobation of foolish men has smitten with dumbness the immaculate memory of a persecuted saint. But the other day, Spencer, that unhappy youth, was executed with equal inhumanity and impunity, was made to believe himself culpable of a crime when he could have had only the conviction af a folly. The engines of an iniquisition are not needed to extort a false confession from the lips of guiltless beings; it suffices that a weak mind be taunted by the judgments of those to whom it is accustomed to defer and the consciousness of its own rectitude will cower and hide itself and—oh the frailty of honesty!—the innocent accused will be *mad enough to seek sympathy and safety among the ranks of his accusers.*

The young Spencer referred to, was midshipman on a man-of-war; some papers of his were found that seemed to show that he was planning with some of his companions to take possession of the vessel. Spencer's father was in a high position, Secretary of the Navy, if we remember rightly, and H. believed that in all probability there was no real design expressed in the boyish papers drawn up by him. But the young man was courtmartialled and swung from the yard-arm.

To kill a man is summarily to deprive yourself of the power of punishing him.

The imagination is enraptured at the beginning by the most artless, spiceless preparation of viands, just as the savages who discovered fire and its uses were in ecstacies with the flesh of the first animal they roasted; but with every meal she becomes more fastidious until now her *cuisine* is a little world in itself, and such a world! But though more fastidious she becomes more greedy as she is pampered; thus feminine vanity is intoxicated by the first flattery to a degree which no after opiate can equal; hungering more and more for the incense while it is less and less affected by it; and at length requires and sustains a dose fit for Jupiter. The imagination in its infancy with its rare feasts and long intervals of torpor is favorable to the growth and well-being of its sister faculties; but when it obtains the ascendency, the others become her pensioneers and live by the crumbs that fall from her board.

Metaphors are like the pageants of princes; the princes come forward slowly. If they were always captives and exotic wild animals, and trophies and treasures of art! for all such attendants lend dignity to the slow-advancing hero; but let him beware lest tinsel and commonplace and the mockery of wealth delay his march.

Is not this, the condition which renders tolerable the vocation of author, that he may conceal his humanity and play the demigod? conceal his participation in the thousand foibles against which he directs his Pythian shafts, his fallibility of judgment, his subordination to the centripetal law of earthly error? that he may in fine stand supreme upon the vanquished opinions of men as on a Vendome column? But who will insure that mankind will not in cruel sport relegate him there, an involuntary Stylite?

Our joys are moulded by our cares. The joys that do not issue from the plastic hand of care, are not much prized. There must be first a painful sense of need. We only appreciate the guerdons of fortune as they fit into and fill up conscious voids.

The vulgar understand by manhood, manliness, (*virtus*, a complete man) rather something bordering on brutality than something stretching upward to divinity. Perfection with them is indeed an inverted apotheosis.

A LATTER-DAY SCOFFER.

Mr Ingersoll abhors the idea of a hell. This abhorrence we should regard as very salutary and commendable, if it had the effect of leading him to do his best to keep out of hell and to keep others out of it. But very different indeed is the feeling that he entertains of it. He does not believe that there is any such condition as that which is expressed by this word, and what he abhors is the belief in such a condition. He wants to have every sinner in the world persuaded that he can sin with impunity so far as this doctrine is concerned. Here is the way that the lecture which has been republished for the enlightenment to the people of this country, begins:

"The idea of a hell was born of revenge and brutality on the one hand, and cowardice on the other. In my judgment the American people are too brave, too charitable, too generous, too magnanimous to believe in the infamous dogma of an eternal hell. I have no respect for any human being who believes in it. I have no respect for any man who preaches it. I have no respect for the man who pollutes the imagination of childhood with that infamous lie. I have no respect for the man who will add to the sorrows of this world with that frightful dogma. I dislike this doctrine. I hate it. I despise it. I defy this doctrine."

We have no doubt that Mr. Ingersoll is quite sincere in these closing utterances. We have no doubt that he hates the idea of a hell, and we think he has good reason to. There is one expression in the above that arrests our attention. The lecturer says, "I have no respect for any man who will pollute the imagination of childhood with that infamous lie." In America there are certain men so horribly depraved that they make their living by printing the most abominable literature conceivable, books and pamphlets in which all shame is thrown to the winds and every possible means of inflaming the passions of the young are resorted to. This of course is done in defiance of the law of the land. As these things cannot be publicly advertised, the post office is made the means of notifying the young of both sexes of their existence. The names of pupils of both sexes, attending schools, are ascertained from catalogues and otherwise, and copies of these abominable pamphlets are sent to them individually, with information how they may obtain more. Well, some of the parties engaged in this horrible business, (in comparison with which that of the Walla-

chian pimps that are seen loitering about the streets of Bombay is an honourable vocation,) have been detected. One who was particularly conspicuous in this business was tried and sentenced to imprisonment. Mr. Ingersoll, or Colonel Ingersoll as he is sometimes called, took up this man's case with the same warmth that he carries on his crusade against the doctrine of hell, and has been denouncing the Government in the strong language that seems so natural to him, for not allowing these people to carry on their nefarious business and use the public mails for the transmission of their obscene matter. Any one who is accustomed to see the American papers knows that what we say is true. Now when this man expresses his horror at the thought of the imagination of the young being polluted with the idea of a hell, we know how much value to attach to the statement of his convictions.

Mr. Ingersoll goes on to say: "Man never had an idea except those supplied to him by his surroundings. Every idea in the world that man has, came to him by nature." His object in saying this is to express the belief that there has been no information communicated to man supernaturally. He says, man has made every religion. It follows from what he here affirms that the abhorred idea of a hell must have been obtained by man *from his surroundings;* he must have got it *from nature.* For man has no idea except such as he has thus obtained. There must then be something in man's surroundings to suggest the idea of a hell. Why did not the lecturer condescend to tell us what it is in nature that has suggested the idea of hell? It is not at all difficult to show this, if there be an unprejudiced mind to consider it. Nature tells man that he is a sinner; that he has broken the laws of his Maker; is living a very different life from that which God intended him to live; his conscience brings to his remembrance a great deal that he knows must be highly displeasing to a holy God; the sufferings he undergoes here, remind him that the Creator is also the judge of mankind; he sees that in this life there is nothing like a full reward for virtue or a full punishment for sin; these are the considerations that are forced upon man by natnre, and thus the idea of a hell found in all religions, in Hinduism, Mahomedism, Boodhism, Parseeism, as well as in Christianity, has been developed. Nothing can be more absurd than for a person to speak as though the doctrine of a hell were peculiar to Christianity, any more than the doctrine of a heaven, or of a judgment to come.

It is evident that Mr. Ingersoll abhors the idea of any kind of restraint. He says: "Listen to the New Testament, the tidings of great joy for all people." You expect some dreadful thing: what have we? The following quotations:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

There have been infidels who could see the excellence of these maxims, and recognize the ameliorating influence that they must have ercised upon the slaves in the Roman empire, exconverted under the Gospel. But Mr. Ingersoll cannot bear to hear servants told to be obedient to their masters. If Mr. Ingersoll could have things his own way he might persuade men to give up the idea of future punishment, but he would soon convert society into a lake which burneth with fire and brimstone. There would be a universal reign of terror. If any thing will ruin the American republic it will be this insane hatred of all restraints, and the persuasion that the American people are "too brave, too charitable, too generous, too magnanimous" to need them.

Christianity brings out the evidence that God is a being of infinite holiness, and that sin is accordingly an evil of infinite magnitude, and that God, with love equal to his holiness has provided a ransom for sinners and thrown wide open the gates of heaven to every one that will enter, and that to reject this salvation and determine to continue in sin, involves a doom as dreadful as language can make it. In July last we mentioned that a brother of Mr. Ignersoll, also an infidel, had died, and that Mr. I. would not allow any minister of religion to attend the funeral, but took the lead in the proceedings of the day, making a speech over the grave of his brother which was reported in the American papers. He said:

"While yet in love with life and raptured with the world, he passes to silence and pathetic dust. Yet after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship. For, whether in mid-sea or among the breakers of the further shore, a wreck must mark at last the end of each and all, and every life, no matter if its every hour is rich with love and every moment jewelled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

Some of our readers may have seen the account of the loss of H. M.'s ship *Thetis* in the last century, upon a sunken rock in the Mediterranean, of which the Captain had been advised but of the existence of which he was obstinately incredulous. He was wrecked by his unbelief. Well, Mr. Ingersoll would have every human life to be that. "A wreck must mark at last the end of each and all." Now we know that shipowners do not build and equip their ships to make shipwreck. Some of them meet with such a fate, but they are the exceptions. A seaman who tried to persuade the lads of his village that every ship that went to sea was destined to become a wreck and that the happiest lot was to go down at once, unexpectedly, swiftly to a watery grave, would not be very successful in getting the youths to follow him in his vocation. Mr. Ingersoll's brother was *raptured with the world* and went down to sudden death while *in love with life.* It is a marvel to us that any person can fail to see that this theory of life creates many more, and more formidable, difficulties than belong to the system it rejects. But while Mr. Ingersoll brushes away the testimony of him who spake as never man spake, he says: "In the night of death Hope sees a star and, listening, love can hear the rustle of a wing." This may be poetry; it may be imagination; but what shall we say of the mind that turns with disdain from the life-boat which has carried away from the wrecks of time so many exultant believers, to lay hold upon the wisp of a hope that has been repeatedly detected in whispering that which was not true?

INTERNATIONAL BIBLE STUDY.

March 21, 1880. Revelation XXII. 10—21.

"And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand." This angel is said to be one of the angels which have the seven vials of the wrath of God, the last plagues. xvii. i; xxi. 9. He tells John twice that he is one of his brethren, one of those that keep the sayings of this book, by which signs we ascertain that he is a latter day saint, one that has laid hold upon the mighty promises contained in this book, such as ii. 26, 27 & iii. 21, and in whom is fulfilled the word 'The glory which thou hast given me I have given them.' This is probably that manifestation of the sons of God which the whole creation is said to be languishing for. Daniel was told to seal up the prophecies written by him, an intimation that much time was to go by before they should be understood. Here we have the intimation that the time for their disclosure is at hand. John is permitted to peer into the far future and it is as it were present to him for the moment. He sees the grand result of our Lord's atonement in the assimilation of his people to himself. "We know not what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." The book is to be unsealed by those who shall be taught of God to recognize the great things promised therein and shall seek the fulfilment of this in their own experience. In the letters to the seven churches we find the very things predicated of the New-Jerusalem in the latter chapters of the book, in the form of promises to him that overcometh. This angel is one that overcometh.

"He that is unjust, filthy, righteous, holy, let him be so still." Probation and the opportunity of getting changes effected in character are drawing to a close. Now there are promises by virtue of which the wicked may turn from their wickedness and live, and temptations which may draw the good from their allegiance; but the promises shall cease to be offered to men and temptations shall no longer beset the believing. This disposes of the dream of a purgatory. And perhaps we are to understand that this doctrine has, at the point of time referred to, been exploded and buried. See Rev. xiv. 13. "I come quickly." Christ is speaking, as is evident from what follows; he speaks by his messenger. That enduement of glory to which his servant is permitted to attain is an evidence to all that Christ is at hand and the day of judgment about to dawn. The morning star is in the sky.

"Blessed are they that do his commandments that they may have right to the tree of life." It will be understood in that day that that only is saving faith which disposes a man to do the will of the Master. The corruption of the church during so many ages was caused by the place that man's will insisted on retaining in the Church. The laws laid down by councils, the articles of faith imposed by conclaves of priests, shall flee away and the will of Christ set forth in the precepts of the Gospel and in the epistles, shall alone be authoritative.

"Without are dogs and sorcerors and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie." 15. Without; what a significant word. Everlastingly without, because there is no longer the opportunity of getting a change effected

in their natures. If heaven were merely a material place the significance of the word would not be so obvious. But these persons, no matter where in God's universe they may have their local habitation, are incapable of ever coming to a knowledge of the kingdom of heaven, for except a man be born again he cannot see it and they have passed a line beyond which there is no being born again. 'Dogs.' Some have sunk below the level of humanity, sinning against their own nature, and are more bestial than human. Dogs have no perceptiion of the distinction between the holy and unholy, and so it is with these. As dogs were not allowed in the tabernacle or temple so these persons can have no ingress to the fellowship of the saints. Sorcerors: who are they who correespond to the sorcerors of old time? The ancient sorcerors by means of potions used to bring persons under their influence. There never was an age when so much of this sort of thing abounded as this. See that publican making his gin-shop like a palace, aud offering the comers that which shall bring them under his sway and compel them to come day after day until he has drained them of all their means, when he turns them out as penniless vagabonds. Again, spiritualists may be said to be sorcerors. 'Whoremongers.' This is a very shocking word in modern society; yet how many of those who figure in society shall be designated thus, in the day when things come to be called by their right names. 'Murderers, idolaters, liars.' These are all made to stand side by side in the judgment. A liar is one that sets aside the statements of God, to substitute his own wrethched ideas. How many of our renowned authors will come under this category? publishing what is in manifest contradiction to that which God has declared to be the truth. God says that no man can come to him save through the mediation of Christ. Alas! how many are giving the lie to this!

"I, Jesus, have sent mine angel to testify unto you these things in the Churches." 16. This is a wonderful statement. For it foreshadows a time when in the churches on this earth shall be found Christians made like unto the angels, or rather made like unto Christ, "having a body like unto his glorious body," fully attested of the Lord because they are the Lord's faithful witnesses.

"Root and offspring of David." The Son of David and yet the Lord of David.

"And the Spirit and the bride say, Come." The bride is made ready for her husband. She says Come, to whom? to the bridegroom? Yes, to him and to the sinner at once. For when the sinner turns to Christ, then Christ comes in the best sense of the word. For his glory is in saving. The bride is like-minded with him and has the same passion for the salvation of sinners that he has. He that is athirst may come, he that wills may come. The rest are not athirst and do not will; they have lost the faculty of perceiving what is good. They have chosen evil and evil is their everlasting portion.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Yesterday was the great day or rather night of the great god Mahadeva, the Máhá Shiva Rátra. An eye witness told me this morning that in the temple of Bhuleshwar the god was most liberally treated by his worshippers. One devout Hindu offered him 80 Rs. worth of the choicest flowers of the season, and poured over him 10 maunds of milk; the god was quite deluged with the lacteal oblations. Who will say after this that Hinduism in Bombay is dead or dying? Let this fact stir up our hearts to renewed and earnest prayers to Him to hasten that time of which it is said that "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either groves, or the images."

B. P.

10th March 1880.

SIR,—The native community ought to feel deeply indebted to the methodist ministers of Bombay for introducing to their notice some very momentous questions and allowing free discussion on them. It is the only way in which eventually the light will stream in, even through the densest mass of ignorance and superstition. But it appears to me that the discussion of religious truths ought always to be carried on, if it is to be of any benefit, more methodically than it was at the meeting last night. An intelligent Hindu gentleman who stood up with some objections, was literally distracted by answers from every corner of the church, distracted into actually conceding to his opponents more ground than he appeared willing to allow; whereas properly speaking, in accordance with the rules of all well-regulated meetings, the matter should have been left between him and the lecturer. Partly taken aback by the prospect of being myself similarly besieged and partly as there wasn't any time left, I had to keep my objections to myself, and with your permission will state them now as briefly as I can, hoping for a solution of them in your columns.

The lecturer very wisely kept silence on the theory of the atonement, and honestly confessed his inability to explain the *necessity* of Christ's death. On the divinity of Christ, however, he was very emphatic and brought forward three alternatives in support of his contention; viz., that Christ was either an impostor, a dupe, or God Himself. Triumphantly standing on this ground, Mr. Bose challenged his audience to propose a fourth alternative or to concede the last, the two former being at variance with Christ's admittedly spotless career on earth. To you Christians, born and bred in the faith, who have imbibed it, so to speak, with your mother's milk, such a position doubtless appears unassailable. But to me it appears that these three alternatives have no right to be so conjoined in connection with a man. I say advisedly, *a man*, because to speak of Christ as God, before you have established your point, would be a *petitio principii* of the most transparent character. Mr. Bose asks us to name a fourth alternative. I answer that it is not necessary to do so, nay more, that your third alternative (pardon the expression) is rank blasphemy. It does not *necessarily* follow that if a man is not an impostor, or a dupe, he must be God. May not God, in his inscrutable wisdom, commission a man to do—I will even say—wonders, without that man losing his humanity? Again, is the theory of Christ's being an impostor, or a dupe (more especially, the latter) so very antagonistic to his blameless life (blameless as compared to the lives of other men), as Mr. Bose would have us believe? Have not the brightest and the acutest of human intellects been at times the victims of a hallucination? Is it not consistent with humanity itself, is it not one of the attributes of humanity, to be imperfect? And may not the best, the kindest, the holiest of men be the slave of a delusion, and in that one sense, be his own dupe, however much he may otherwise soar above the average run of humanity? Christ was undoubtedly a man very much in advance of his age: his disciples, his friends, all his contemporaries naturally respected and loved him. In that remote and comparatively unlettered age, the transition from love to god-like adoration was easy enough, and even Christ himself was not proof to the temptation of believing himself God, when all around looked upon him as one. In this particular, Christ paid, so to speak, the penalty of being born in advance of his age. That he believed himself God, proves his weak, frail, erring humanity, as nothing else does. I am free to believe Christ to be every thing that you like, but I cannot believe that he was God himself, for I do not think it impossible for the loftiest of men to be his own dupe, to be the victim of a mental delusion.

Mr. Bose told us that Christ died the death of God and the President was kind enough to explain that death meant dissolution. This could not be, for if Christ did die God's death, God must for the time being have ceased to exist. Speaking of martyrs' deaths, Mr. Bose explained that exactly in proportion as the vision of the prospect beyond, appeared ecstatic to the dying man, his physical sufferings and mental tortures diminished. The account of Christ's last moments shows no such diminution. On the contrary, his physical sufferings and his mental tortures on the cross were of the most agonising character, and his death was no better than the death of an ordinary man. What death then did he die—the death of God or of a martyr. His last words don't certainly show that he died the former death; words full of despair, words which you or I might use in a similar predicament "my God, my God, why hast thou forsaken me."

H.

NOTICES.

APPOINTMENTS for to-morrow: Grant Road: Bible School, 7-30 A. M. I. F. Row. Sermon, 8-30 A. M. G. Bowen; Sermon, 6 P. M. I. F. Row. The latter to be followed with an address by Mrs. Amanda Smith.—Dean Lane: 11 A. M. & 6 P. M. O. Shreves.—Mazagon 11 A. M. & 6 P. M. D. O. Fox.—Next Tuesday Evg. D. V. a Tea-meeting in the Methodist Mission Hall, Nabab's Tank Road, Mazagon, in aid of the English Day School just opened at that place. Addresses by Dr. Partridge, D. O. Fox, Mrs. Amanda Smith and others.

RECEIVED for Grant Road M. E. Church: N. P. Rs. 1; Mrs. G. 2; Mr. B. 5; Mrs. R. 5; I. F. R. 10; Mr. J. 2; J. H. Van H. 30; Amanda Smith, 10; W. A. E. B. 6.

RECEIVED for M. E. Church, Mhow, from a ship at sea, Rs. 75; J. M. Lucknow, 5.

RECEIVED for Thakoor mission, from T. G. Rs. 3. Mrs. A. S. Rs. 2-2-6; native church of the Am. Marathi Mission, 4.

Epitome of News.

SATURDAY, MARCH 6.

—At the annual distribution of prizes at the Byculla School children, H. E. the Governor said: Within the last two or three years all questions regarding the tenure of your lands have been settled, and all matters regarding your endownment funds have been satisfactorily disposed of by your receiving a large pecuniary grant from Government. You are to receive a considerable grant from the trustees of the Kabul relief fund. The military claim, or rather the claim which you have upon the Government on account of the military depart-

ment will soon be settled, for those intricate accounts are now being brought up and finally disposed of by Mr. Wells. Your printing press is proving financially successful; you are still to expect something from the railway company, and also some special assistance from Government in respect of those boys whom you may place out in this great city for technical education. The receipts from private charity, I must admit, have not been as great as we might have expected, but this circumstance is accounted for satisfactorily by the prevailing depression of the time. Then, as regards the character of the education. It continues to be thoroughly practical and thoroughly technical, and by technical, I mean such education as is calculated to fit boys and girls for the pursuits of life which they are destined to follow, those pursuits and nothing more—not to educate them below the standard of these pursuits, but, on the other hand, not to attempt to educate them beyond it. This technical education relates to girls as well as to boys. The girls require to be taught the useful arts of sewing, cooking, and housekeeping, and, like the boys, they will be sent forth to learn useful arts and practical skill in the various workshops, factories and metal marts of this city. Such, then, is the character of the education here given, and to that is added the moral training and religious instruction which is worthy of the church to which this institution belongs.

—The monastery of the ritualist Father Ignatius appears to be at last broken up. Father Dunston has just closed his connection with it, leaving Father Ignatius, after he had had one hundred candidates for the monastic life with him, alone with five choir boys. Father Dunston, however, seems to have gone where he belongs. After having a offered his services to the London City Mission and preached once for it, he put himself in communication with Mgr. Capel and reached the Church of Rome in eight days. Before doing this, he asked the Archbishop of Canterbury to be released from the vows of poverty, chastity, and obedience, which he had taken for life, when the archbishop replied that the Church of England had power neither to accept nor absolve vows, but that he might be proceeded against for having taken them illegally.

—The pulpit of the Dartmouth College church, Hanover, New Hampshire, has been furnished with a telephone, the wires from which run to the houses of several invalid and aged members of the congregation. "The trial," it is announced, "was a perfect success. Every word spoken, and the singing of the hymns, were distinctly intelligible to interested auditors at over a dozen houses in town."

—There are multitudes of women in the Church who complain that they have no talents. They can talk on every other subject, but they are so *peculiarly constituted* that they cannot talk of Jesus and his love; in truth, they seem to have ten talents for the work of the world, not one talent for Christ's work. At a social gathering they are the gayest of the gay, and their voices ring out like silver bells; but in a religious meeting they are as dumb as the dead. They pride themselves on their conversational powers; all the circle in which they move is enlivened by their wit and humour as they talk of the common things of life; but if the subject of religion is mentioned in their presence, they they are as silent as though they had no love or knowledge of heavenly things.—*Christian Woman.*

Monday, March 8.

—Captain Hammond, of the Guides, has been recommended for the V. C. for saving the life of a man of the 72nd Highlanders during the fight of the 14th December on the Asmaie.

—Mr. Wasudeo Chishnarao Dhaeeryavan, B. A., LL. B., of the Bombay University, who some time ago held Sir Munguldas Nathoobhoy's travelling scholarship, was on Friday afternoon last sworn before Mr. Justice Marriott as an advocate of the High Court.

—Uniformity with the Bengal system is the plea for the abolition of the Barrack Department.

—*Lucknow Witness*: We are glad to see the wide circulation which various Indian papers have given to "A Lady's Reasons for not Dancing," which we recently published. Here is another note on the same topic worthy of attention. In a recent discourse the Rev. James M. King D. D of St. James' Church, New York, a Methodist clergyman with whom we have the pleasure of an intimate acquaintance, said that in a personal conversation with the late Archbishop Spaulding, of the Roman Catholic Church, the latter declared that the confessional revealed the fact that nineteen women out of every twenty who had fallen from virtue, dated their first step to dancing parties. This does not mean, be it noticed, that all or nearly all who dance are sure to fall into gross immorality. But it does show the close connection between dancing as commonly practised and licentiousness. Its appeal is to the lower and sensual side of human nature. It inflames the passions, gives abundant occasion for improper personal liberties, and opens the gate to strong temptations. Many do not yield, but thousands do, and they who would have their influence on the side of pure morals should set their faces steadfastly against the dance of modern society.

—The Edidburgh *Medical Journal* says of the cinchona, or Peruvian-bark, remedy of drunkenness:—"Having been pressed by the friends of an unfortunate drunkard to try this new remedy, we administered it exactly as directed. We found the red bark a good tonic, but nothing more. Our patient visited us some time after his convalescenee, with a powerful odor of alcohol about him, and we have ascertained from his distressed friends that he is pretty much what he was."

A similsr result has we believe attended the experiments made in Bombay.

Tuesday, March 9.

—The Mahomedans of Bombay have subscribed to the Turkish Compessionate Fund Rs, 12,649.

—Sir Robert Sandeman is arranging with the Murree clan for the protection of the railway works and telegraph line to Kandahar. Most of the Muree headmen have already joined his camp.

From Cabul, 7th March.—Frost has given place to rainy, damp weather, and the roads are becoming almost impassable owing to heavy mud.

—The s. s. Batavia, bound from Liverpool to Bombay, and the first steamer of the Cunard new line to the East, has run ashore on the Island of Perim but was towed off by H. M. S. Philomel on the 6th March, without having sustained any injury.

—*Times of India*: The annual meeting in connection with the Grant Medical College was held yesterday evening in the Cowasjee Jehangier Hall, under the presidency of Sir Richard Temple. The annual report having been read by the Principal of the College (Dr. Henry Cook), His Excellency the Governor delivered an address to the students, dealing at great length with the various branches of medical science. He quoted at some length from the annual addresses or introductory lectures delivered during the autumn of the last three years, at the principal medical schools of London. He also referred to the progress which had been made by the College since its establishment, and concluded with an expression of sympathy in its aspirations, of pride in its past, of confidence in its present, and of hopefulness in its future.

Wednesday, March 10.

—*N. Y. Evangelist*: The question "Can an ice-boat go faster than the wind?" having been recently raised in the Evening Post, that journal referred the matter to Professor Loomis of Yale, and Professor Barnard of Columbia, both well known mathematicians. Professor Loomis wrote: "The wind cannot communicate to a sail-boat or an ice-boat a velocity greater than its own velocity. Nor, indeed, can it communicate an equal velocity, because a part of the force is wasted in overcoming friction. Since the velocity of the wind is very variable, while a boat (on account of its inertia) preserves a more uniform movement, it may happen that an ice-boat moves with a velocity greater than that of the wind at a particular instant, but its velocity must be less than that of the previous wind which imparted to it its motion." President Barnard wrote: "The answer of the editors of the Evening Post to the question proposed, is too obviously correct to require discussion, it being understood that the velocity of the wind propelling the boat is constant. If the wind is fluctuating, it is supposable that the boat may attain a velocity which at intervals will be superior to that of the wind." And now comes the Scientific American, which takes the mathematicians to task in this pungent way: "In thus putting themselves squarely on record in opposition to a fact of common experience in ice-boat sailing, these learned gentlemen furnish one more instance to the long list of mistakes by eminent scholars, who have declared results to be impossible after they have been practically achieved. . . . . This question of exceeding the wind in velocity is simply one of fact, and the possibility of it depends upon the manner in which the boat is sailed, its light body, enormous spread of canvas, and the absence of much friction. If sailed directly before the wind, an ice-yacht, like a balloon, simply drifts with the wind, and obviously cannot equal, much less exceed, the wind in velocity. But ice-yachts are not sailed in that way; their best speed is made with the sail hauled fast aft, when the sail cuts the air like a knife edge, and the pressure on it cannot be lessened by the boat running away from the wind. Whatever may be the boat's speed, the wind is steadily abeam and the pressure constant. Under these conditions, with favorable ice, experienced yachtsmen agree that the speed of an ice-yacht may easily be double or treble the velocity of the wind that drives it.

—The Independent has another long account of "Prehistoric Man in California," based on Prof. Whitney's roport on the auriferous gravels of the Sierra Nevada. This California man was old indeed. The primeval man of the European river-gravels, does not pretend to be more than one or two hundred thousand years old. The only works of art left by him were rudely-chipped, unground flints—so rude that some dispute whether they are not natural forms. This was the First Stone Age. The Polished Stone Age was long, long after—not more than 6,000 or 8,000 years ago, according to the theory of archæologists.

But our California man lived a million, or several million, years before the primeval man of Europe. The whole glacial epoch of geology had intervened. The California man, according to Prof. Whitney, lived during the Tertiary Age—that is, when not a single other species of mammal now living had appeared. The highest, according to Prof. Whitney (contrary to all the laws of evolution) *appears first.* But the strangest part is to come: The Pliocene man was a skilled lapidary. The relics left by him in the gold-bearing gravels of Califoruia, consist of beautiful polished spearheads and axes, *and splendid dishes and mortars* (twelve or eighteen inches in diameter, and weighing thirty or forty ponnds) *cut out of hard granite!*

Now this is a pretty story for a *scientific* man to put out.—Central Presbyterian.

—*Bombay Gazette*: The suddenness with which the Government has taken its resolution to dissolve before Easter has, we fear, placed Sir Richard Temple at a serious disadvantage in his candidature, for his formidable rival, young Mr. Gladstone, is already in the field,

PERIODICALS.

(Including Postage, and Mailed direct to Subscribers.)

	Rs.	a.		Rs.	a.
Christian Advocate, New York &c.	9	8	Christian Standard	6	0
Quarterly Review	8	0	S. S. Journal	2	4
			Advocate of Holiness	3	0

☞ A large supply of books, illuminated scripture cards &c. will be received from London this month.

FOR CHILDREN AND YOUNG PEOPLE;

THE EARLY DAYS' COMPANION.

A Sunday School Paper for India.

A London Monthly Illustrated Magazine, covered by an India Supplement.

Terms, 1-3, per year; Five to one address Rs. 5. Ten (ditto) Rs. 9-8, and one Prize copy. Supplement separate, 12 copies Rs. 1-6-0, per year; 100, Rs. 10.

Special Offer (for 3 months) We will send the Illustrated E. D. C. *free for one year* to any one who will send *four new Subscribers* at 1-3-0 each.

Supplements supplied for free distribution in special cases.

	Rs.	a.
All for Christ	1	8
A. Clarke, Life of	3	8
Asbury, Life of—*Strickland*	3	8
Do. Watson	0	12
Almanac Meth.—1880	0	4
Apostolical Succession	2	4
Arthur in America	1	4
Arts of Intoxication	2	4
Annals of Christian Martyrdom.	2	4
Agreement of Science and Revelation	3	0
Baker on Discipline	2	8
Barr's Index	2	0
Beyond the Grave	2	8
Baptism, Merril	2	12
Blackburn's Chr. Church	6	9
Binney's Theological Compend.	1	12
Christian Purity, Foster	3	8
Christian Martyrdom	2	8
Christian Lawyer	3	0
Compendium of Methodism	3	8
Class Leader	3	0
Christian Theology, Wakefield	7	0
Do. Biography	1	0
Do. Pastorate, Kidder	3	8
Do. Exertion	0	13
Class Leader's Manual	0	12
Companion for Afflicted	2	3
City of Sin	3	8
Cyclopedia, McL. & S. Vol. 8	12	0
„ „ „ Sheep	14	4
Consumptives Home, Cullis	0	9
Class Meetings, Miley	1	7
Christian Exertion	0	13
Church School and its Officers	1	8
Chequer Alley	0	14
Counsels to Converts	2	8
Daniel Quorm	1	6
Daily Helps	0	10
Days of Power	3	0
Defence of our Fathers	2	0
Dixon on Methodism	1	0
Discipline M. E. Church	1	0
Duty of Ch. to Temperance	1	3
Distinguished Laymen	2	8

	Rs.	a.
Early Methodist Preachers, 6 Vols	6	0
Early Years of Christianity	3	8
Evangelical Rationalism	2	8
Elements of Logic	1	10
Essay on Dancing	0	12
Earth and its Wonders	2	8
Entire Sanctification	0	9
Egypt to Palestine	8	12
Finley, Life of	3	8
Fletcher on Perfection	0	6
Flowers fr. Many Gardens	0	13
Fullness of Grace	1	2
Friends in Heaven	2	0
Father Reeves	0	12
First day of the week	0	8
Fatal Feud	0	8
Finney's Lect. on Revivals	1	0
Government of children	0	12
Helps to Revivals	2	0
Homiletics, Kidder	3	8
Heroines of Methodism	2	8
History of Discipline	2	12
Holiness to the Lord	2	0
History of Rationalism	7	0
Do. Am. Methodism	6	0
Do. Methodism, Stevens, iii vols	10	8
Hand-Book of Biblical Geog	4	8
Helps to Official Members	1	10
Holy Angels	0	12
Happy Mike	0	8
Hist Methodism for Young people	2	4
Hallam's Middle Ages	4	0
History of the United States	5	0
Hagenback's History of Doctrines, 2 vols	12	0
Haren's Rhetoric	3	5
Indians, Life among	3	8
Itinerant's Wife	0	10
Isabel's Trials	0	8
Infant School Lesson Book	0	13
Introductory Lectures on Theology	2	0
Introduction to the Holy Scriptures	8	0

	Rs.	a.
Lives of the Popes	3	9
Local Preacher	0	13
Love Enthroned	2	8
Life of R. Newton	0	14
„ Thomas Coke	0	14
„ J. Wesley	0	12
„ J. Fletcher	0	9
„ W. Bramwell	0	0
„ Mrs Mary Fletcher	0	9
„ D. Stoner	0	9
„ J. Smith	0	9
„ William Carvasso	0	8
„ Joseph Shrewsbury	0	9
Last day of the week	0	8
Little Pansy	0	8
Little Johnny	0	8
Life of Rev. T. Eddy	3	8
Mothers Practical Guide	1	0
Man All Immortal	3	8
Mister Horn	1	6
Manual of Methodism	2	0
Mission of the Spirit	2	8
Methodology, McClintock	3	0
Methodism, 100 years of	3	8
„ in the field	2	8
Moody &c.	4	13
Mother's Mission, the	2	8
Man with the Book	2	8
M. E. Ch. Prospects, &c.	0	8
New Test. Ch. Members	0	8
Naomi	10	0
Outlines of Ch. Hist.	1	10
Origin & Insp. of Bible	3	8
Oxford Union Meetings	2	0
Old Testament History	5	0
Objections to Calvinisin	2	8
Our Oriental Missions. 2 vols.	5	0
Ousley, Gideon, Life of	2	0
Political Romanism	2	8
Pastoral Office	0	12
Peasant Preacher	0	9
Psychology, Munsell	4	0
Perfect Love,—Wood	2	8
Purity and Maturity	2	0
Present to Chr. Friend	0	5
Reformed Pastor	2	0
Revivals of Religion	2	0
Rawlinson's Histrl Evidences	4	3
Recllections of old Itinerant	2	0
Self Ed'd Ministers, Hints to	3	0
Science and Revelation	3	0
Scripture Views of Holiness	2	0
Selections from many gardens,	0	13
Stories of Rome	0	8
Sermons to School Girls	0	8
Shaffer on Baptism	1	0
Studies in Theism	3	8
Systematic Theology 2 vols	6	0
True's Logie	1	1
Tongue of Fire	0	9
True Evangelist	1	3
Theology of the New Testament	3	0
Tregenworth John	0	9
Uncrowned Kings	2	12
Vanquished Victors	2	12
Wesley's Notes; N. T.	3	8
William the Silent	0	9
Work of the Holy Spirit	0	14
Watson's Apology	0	15
Wilderness and Mount	2	0
Watson's Theological Institutes 4 vols	8	0
Watson's Sermons 3 vols	7	0
Waddington's Church History	4	0

☞ The *India Methodist Watchman* (this size page). For terms see advertisement on reverse.

ASIATIC SOCIETY MUMBAI

LIST OF BOOKS FOR SALE.

GLEANINGS.

"Let me go now to the field and glean. RUTH.

—The English Bible Revision Committee expect to complete the New Testament early in the Spring.

—During the last year the American Seamen's Friend Society has sent 821 libraries, of which 272 were new, on vessels carrying 9,040 men.

—The English Methodists have built fiftyone chapels in London since 1861, with sittings for sixty thousand persons.

—Mr. Moody, before leaving Springfield, Mass., advised the young converts to eschew Free Masonry, Odd Fellowship, theatres, cardplaying, horse-racing, novel-reading, business partnerships, and marriage with unbelievers. He thinks ministers ought to preach against such marriages, and refuse to perform the ceremonies, as Mr. Spurgeon already does.

—THE Maine *Temperance Journal* gives the following government statistics respecting the yearly expenditures of the United States.

Salaries of all the ministers of the Gospel	$ 6,000,000
Cost of dogs	70,000,000
Support of criminals	12,000,000
Fees of litigation	35,000,000
Cost of tobacco and cigars	610,000,000
Importation of liquors	50,000,000
Support of grog shops	1,500,000,000
Whole cost of liquor	2,200,000,000

—"We all of us are apt to prate about our independence of character, and yet the notice of a great man affects most folks just as a pat on the head does a puppy." *Billings.*

—The latest revised estimates among the English speaking population of the world state; Episcopalians, 17,750,000; Methodists, 14,000,000; Roman Catholics, 12,500,000; Presbyterians, 10,000,000 Baptists, 8,000,000; Congregationalists 7,000,000; and Unitarians 1,000,000.

THE INDIA METHODIST WATCHMAN.

AN INDEPENDENT MONTHLY.

Issued by Methodist Ministers.

TERMS: (Including Postage).

One copy, per year	Rs.	2	0 0
Three to one address	„	5	8 0
Six „ „	„	10	0 0
To England, America or any other foreign postal country	„	2	6 0

Subscribers in England, America, &c., 4 shillings, or 1 dollar.

Invariably in advance.

ADDRESS,
PUBLISHER, I. M. WATCHMAN,
METHODIST BOOK CONCERN,
BOMBAY.

Address in America, Hitchcock and Walden, 913, N. 6th, St. Louis, Mo., or J. S. Inskip, 921, Arch Street, Philadelphia, Pa. *In England,* N. N. Kerr, 18, St. Oswald's Road, West Bromptn, London, S. W.

Removing Subscribers, please notify us at once of change of address.

METHODIST BOOK CONCERN.

DEPOSITORY, 125 *New Foras Road,* BYCULLA, BOMBAY.

By recent Conference action the operations of the Agency have been enlarged. The labors of the Secretary during the past three years have enabled the Publishing Committee to arrange a more definite plan for the sale of our publications. Experience has paved the way for still better arrangements. Hitherto general credit has been given and books have been ordered without advance; some loss has occurred thereby. Books have been despatched free, and *thirty per cent discount* has been given to all our patrons, e. g. a book marked $1.00 would cost the retail purchaser in India, including exchange, shipment, insurance, &c. Rs. 2-13-0. But to meet the wants of our people more fully, we have sold at Rs. 2, per Dollar. It must be evident to all that we can continue to do this only upon cash orders, and that postal charges must be made as is done by other houses. And this rate can be granted only upon books published by the Methodist Book Concern. Other houses, charging higher rates, we must sell accordingly.

We respectfully refer to the new rules of Conference, as to advance payment &c. See Minutes, Appendix page 15.

"1. That the Committee be authorized to receive loans without interest as part Capital for the working of the agency, upon such plan of repayment as they may arrange; 2. That preachers acting as our agents will sell our Books and Periodicals for cash only, explaining to our patrons that this is essential to the success and proper working of our agency; 3. That agents be allowed such discount on all cash orders for our own publicaitons as the Committee may arrange; 4. That credit be allowed to our authorized agents only, and to them not exceeding Rs. 100, nor beyond three months after the close of the Conference year during which the obligations were incurred, until the balance is paid."

All the Publications of our Book Concerns may be obtained from Ministers of the M. E. Church; and orders may be sent through them when practicable.

W. J. GLADWIN, AGENT.

BOOKS ON HAND FOR SALE:—

HYMNALS AND MUSIC BOOKS.

Hymnal of the M. E. Church.,—A large variety. Send for Catalogue with specimen pages.

Beulah Songs 11 as. Precious Songs 3½ as.

Hymns New and Old with Music, (sold at half price) 12 as. Part II. 2 as.

Winnowed Hymns 10 as.

WORKS OF WM. TAYLOR.

	Rs.	a.		Rs.	a.
Christian Adventures in South Africa	3	12	Four Years' Campaign in India	2	8
Model Preacher	2	8	Election of Grace	1	8
California Life Illustrated	2	8	How to be saved	1	12
Seven Year's Street Preaching	2	8	Infancy and Manhood	1	12
South Amer. Cousins	2	10	Pauline Methods	0	9
			Hymns New and Old	0	12

WORKS OF GEO. BOWEN.

	Rs.	a.		Rs.	a.
Amens of Christ	3	2	Paul, Christian's Pattern	0	8
Daily Meditations, (Flex)	3	7	Friendly Words to Romanists	0	1
Love Revealed	2	12	Is Inf. Baptism Unwarranted	0	1
Abiding Miracles of Prophecy	0	2			

NEW PICTORIAL FAMILY BIBLE.

Including Smith's Dictionary of the Bible, Concordance, History of the Religious Denominations of the World, History of the Translations of the Bible, Psalms in metre Chronological Tables, Treatises, Colored Maps &c &c.

Embellished with over 2500 fine Scripture Illustrations, Bible Scenes and Incidents, Trees, Flowers, Animals, Birds &c., Biographies of the Reformers, Martyrs &c. Tabernacle and Temple Services &c., beautifully colored engravings.

A large and valuable Library in one book, bound in American Morrocco paneled-boards. Price Rs. 20-0-0.

ASIATICA SOCIETY OF MUMBAI

and will have a great start in the race: but indefatigable energy and rapidity of movement may equalise the contest before the balloting takes place. Sir Richard will probably arrive in East Worcestershire some ten days after the dissolution, and a month before the election actually comes off.

—We (*Deccan Herald*) regret to hear from Sholapoor that Guard Hodges committed suicide by blowing out his brains with a fowling piece. It was discovered that he shot himself by placing the mouth of his fowling piece under his chin and pulling the trigger with his toes.

—The Annuel Meeting of the Grant Medical College took place on Monday, H. E. the Governor presided and made one of his elaborate speeches. The total number of students in the graduate and under-graduate class has reached the figure 195.

Thursday, March 11.

—*Overland Mail*, Feb. 20: The accounts of the distress from Ireland are more hopeful. The Dublin Mansion House Fund has reached 69,000*l.*; the Duchess of Marlborough's Fund, 58,000*l.*

Mr. Parnell will, it is said, visit India and Australia.

The trial of James Lewis Paine for the murder of Miss McLean, the daughter of Lieut-Col. McLean, is proceeding at the Central Criminal Court. The girl Mathews has been acquitted.

Amongst the deaths recorded this week are:—Princess Charlotte of Schleswig-Holstein; Dowager Countess of Longford; Admiral Hope; and Dr. O'Leary, M. P.

It should be known that grain cargoes in bulk shot into the hold of vessels by the American elevators, to save the cost of sacks, are highly dangerous. They shift in storms and cause vessels to heel over, and in many ways are very risky. Mr. Plimsoll and others beside attribute the loss of numerous steamers and lives to this system of grain loading. Still underwriters will take the risk, and there is no way but legislative interference to correct the practice.

The Rev. Marcus Ormond, D. D., a prominent clergyman of Penusylvania, and a leading lecturer on temperance, was on March 6, 1878, informed that his house was one fire. Upon reaching the spot, from which he was when he heard the news a few miles distant, he found his house entirely destroyed. The same day he heard that a friend for whom he was security for a large amount had failed. The next morning he was found unconscious in bed. He remained in a comatose state for six weeks. When he regained consciousness, it was weeks before he could speak intelligibly. Then it was found that he had lost all knowledge of reading and writing, and that, although he seemed to recognise some of his old friends, he could not call any of them by name. By persistent effort Dr. Ormond's wife succeeded in teaching her husband the alphabet, and after some months he could read short sentences of small words. She also taught him to write his name, which he did mechanically, copying the characters she made, without having any impression of them on his mind. Although he could read a little, he could not learn to spell simplest words. As he improved in health, the names of his children and of some of his friends returned to him, but he could not tell to whom the names belonged. He has since improved in many respects, but his inability to read, write, and spell, and his power of using only a limited number of words in talking, still remains. Dr. Ormond's memory has also greatly improved. In business affairs he is as shrewd as ever. The case is a very singular one, although by no means without precedent.

The text of an encyclical letter of the Pope condemning divorce has been published. The letter fills twelve columns of an Italian paper. The Pope insists that marriage is a sacrament which only the Church can administer, and strongly condemns divorce, which he declares to be contrary to religion and morality, and a sign of moral depravation.

The son of the Maharajah Duleep Singh is now a student at Eton College, having entered Manor House (Mr. A. C. James's) at the commencement of the Lent school term.

—*Times of India*: Sir Richard Temple has, we hear, determined to close his connection with Bombay by a very vigorous and unexpected innovation. On the first of next month the Contagious Diseases Act will be introduced into Bombay, the question as to how the cost of working it is to be defrayed being left for future discussion. The Act will, we have reason to believe, be under the direction of the Commissioner of Police, but his new functions are scarcely likely to add to the popularity of his department.

Candahar, 10: General Phayre with siege train and head-quarters Bombay Grenadiers arrived yesterday, all well. General Phayre takes command of the Kandahar garrison with Captain Burnett as Brigade Major.

—*Bombay Gazette*: "The tone of the *Worcestershire Chronicle*, the Liberal organ, seems to signify that Sir Richard Temple has a fair chance of being accepted by the Liberals themselves as being well fitted to represent Liberal views, and there is in reality no hostility to his candidature. In the course of a long leader devoted to the subject, and which we reproduce in another column, the Liberal newspaper points out that Sir Richard's address is quite Liberal, and suggests that the word 'Conservative' must have slipped into it by mistake."

—Same; London: Several telegrams from Rome have lately been published, hinting at some negotiations which are said to have been going on for the purpose of smoothing the way for the admission of English Ritualists into the Romish Church.

—*Among the articles left behind by General Roberts on the occasion of the hurried flight from Kabul to Sherpur were 20 cases containing 200 shells belonging to No. 1 Mountain Battery. Thus Mahomed Jan got possession of a million pounds of gunpowder and also a number of serviceable shells.

—*Word and Work*: In the mountains to the North of Tarsus, in Ancient Cilicia, lives an old man, who in past years was equally noted for his great bodily strength and for the fierceness of his untamed and untamable passions. He was the terror of all about him, and a curse to the whole region. His poor wife was blind, but this, instead of moving the pity of the husband, seemed only to exasperate him and make his treatment of her more cruel. One day this wild man of the mountains overheard some one reading the Bible. The Lord's prayer in the garden, especially the words, "Not My will, but Thine be done," lodged in his mind. He could not forget them, and was led to seek further acquaintance with the teaching of the Gospel. In the end he was converted, and became a thoroughly changed man, a blessing where he had been a curse. With his new life have come many trials—reproach, poverty, sickness: but he bears all with the utmost meekness, and so faithful have been his labours for others that forty persons already ascribe their conversion to his efforts on their behalf.

—*Ch. Miss. Intelligencer*: Archdeacon D. C. Crowther writes that he and the Mission agents at Onitsha had succeeded, in July last, in saving the lives of twin newborn girls, an unprecedented event in the place, where twin children are invariably put to death. The babes were the children of Christian Natives, but the heathen population insisted on their being killed as usual, and an armed and infuriated mob surrounded the compound. The converts bravely refused compliance, and, while Archdeacon Crowther and others held the crowd at bay, three of the agents managed to escape with the infants on board the steamer *Wanderer*, which providentially arrived just at the time. Onitsha has since been bombarded on account of outrages committed on British traders.

Friday, March 12.

—Our contemporaries publish the following: Kabul, March 9—Mahomed Jan's reported presence at Wadrak with the Mustaufi is expected to have important results. Either he will once for all declare his continued hostility to the British and try a new *jehad*, or he will come into Sherpur and take part in arranging a scheme for the speedy settlement of Kabul affairs. He still keeps men on the roads between Ghazni and Kabul, but until he has decided upon his course of action, he is not likely to discard such measure.

—Kotal-i-Takht and Kotal-i-Sufadkhak are again occupied by bands of armed men. No supplies are now coming in from that direction. Some Hazaras who have arrived here report that they were assulted and plundered in crossing one of these Kotals.

Mr. Lepel Griffin arrived here to-day. He was met two miles from town by all the principal chiefs of Lughman and Jallalabad, Sirdar Madat Khan, Governor of Jallalabad, and political officers. His stay here is uncertain.

Sirdar Tahir Khan, with 200 cavalry and 3 guns, has arrived in the Logar Valley. Mir Bacha Khan, who is at Shashgas, one march on the Kabul side of Ghazni, with 4,000 cavalry raised from the Sulemankhel and Turkee clans, has received orders to advance towards Kabul, collecting Ghaznis *en route*. Mahomedan Jan has sent presents of money to Mir Bacha, his brother, Mahomed Sarwarkhan, and to Gholam Jan and his son. Letters of instruction signed by the ex-Amir's son, Mussa Khan, and Mahomed Jan himself, have been sent to all the principal Khans, Maliks, in Khoistan, desiring the collection of supplies and revenue and the levying of Ghazis to join Mir Bacha on his commencing to march towards Kabul.

Tahir Khan has obtained from the malliks and khans of Logar vows on the Koran of unremitting hostility to the British and the collection and surrender to him of war material, supplies, and the revenue of the country. The khans have already commenced the collection.

—The cost of the famous Madras cabinet, *plus* a small precentage for Mr. Deschamps' personal labour and supervision in the matter, has been fixed by the court at Rs. 12,000, which is the sum the Duke will have to pay. Each party to the suit pay their own costs.

—Deaths last week, 546. By remittent fever, 203.

—*Bombay Gazette*:—A conversazione was held at th Town Hall last evening in connection with the Bombay Branch of the Royal Asiatic Society. The hall, the library and the adjoining rooms were arranged, with illustrated works of greaf beauty, rare and curiously illuminated manuscripts, protographs and scientific appliances. The company was very numerous and included H. E. the Governor, H. E. the Commander-in-Chief, H. E. Admiral Gore-Jones, and the leading residents of Bombay among whom we observed many native ladies and gentlemen.

—*Statesman*: A newspaper costs three halfpence from England to India, and one-and-a-half annas (2½d.) from India to England Why this excess of 50 per cent? Does it cost more to take a letter home than to bring it out? Or have our Government become so exact in their financial operations, that they charge the loss by exchange on monies collected here for postage, seeing, we presume, that the P. and O. Company have to be paid their subsidy at home and in sterling? If this latter supposition be correct, then we are still overcharged, as 5. d and 1½*d.* with exhange at 1-8d. added, would only amount to 6d. and 1-4-5d.; whereas we are charged 6¾d. and 2¼d. Surely India should, if possible, be permitted to have as cheap postage as the United Kingdom.

—*Times of India*: The long-threatened renewal of the attack on our forces would seem, from the intelligence we publish to-day, to be imminent, and for the real interests of all con-

cerned the sooner it is delivered the better. Musa, who is made to assume the prerogatives of a sovereign, and Mahomed Jan, who takes upon himself to act as the boy's Prime Minister, have signed letters of instruction to the principal khans and malliks of Kohistan, directing them to collect supplies and revenue, and also to make a levy of Ghazies to join Mir Butcha on his march to Cabul.

—His Excellency the Governor will attend a party at the house of Sir Jamsetjee Jeejeebhoy, Bart., at 4 p. m. to-morrow, and will leave there at 5-30 p. m., proceeding direct to the Apollo Bunder.

TELEGRAPHIC NEWS.

St. Petersburg, March 4th: Mlodetsky, the Nihilist who attempted the life of General Melikoff by shooting at him, has been hanged.—The Nihilists have issued a proclamation in which they express regret at the failure attending their attempt to blow up the Czar in the Winter Palace, and threaten further attempts on His Majesty's life unless he either abdicates or grants Russia a constitution.

London, 5th: In the House of Commons last night, the President of the Board of Trade, in reply to a question, said that a lighthouse on the Island of Galita, in the Mediterranean, had been promised, and that negotiations are progressing for the erection of others in the Red Sea and the Gulf of Aden.

6th: The *Times* published a letter of Mr. Roper Lethbridge (Press Commissioner) containing a defence of the Indian Vernacular Press Act in reply to an article which appeared in the *Contemporary Review*.—Latest advices from the seat of war in South America state that the Chilian fleet attacked the town of Arica, and that during the action the Commander of the turret ship Huascar was killed.

Paris, 6th: The French Government has refused to comply with the demand made by Russia to extradite Hartman who his charged with complicity in the late attempt made on the Czar's life at Moscow and has had the prisoner deported to England.

Contantinople, 6th: Sir A. Layard has informed the Porte that the Great Powers have resolved to appoint an International Commission to determine the Greek frontier.

Rome, 7th: The Italian Government has received news from Spezia that one of the 100 ton guns of Sir W. Armstrong's on board the Italian double turret ship Duilio has burst. Ten of the crew were wounded, and the turret in which the accident took place much damaged.

Vienna, 7th: The Archduke Rudolf (Austrian Imperial Prince) is affianded to the Princess Stèphanie, second daughter of the King of the Belgians.

London, 8th: The P. and O. S. N.'s s. s. Travancore, which left Bombay for Venice on the 14th of February, has run ashore off Otranto, situated about thirty miles to the south of Brindisi.—In the House of Commons this evening, Sir Strafford Northcote (Chancellor of the Exchequer) made a statement that Parliament will be dissolved at Easter.—Later particulars respecting the stranding of the S. S. Travancore off Otranto, state that the accident occurred owing to a dense fog which prevailed.—The mails, passengers, and baggage have been all landed safely.

Washington, 8th: President Hayes, in a message to the Senate, states that it is necessary that the proposed canal across the Isthmus of Panama should be under the control of the United States.

London, 9th: The S. S. Travancore is expected to become a total wreck. All the specie on board was saved. None of the ship's company were lost.—New elections are to be held, and Parliament will reassemble in the beginning of may.—Sir Stafford Northcote last night announced that the Budget would be submitted to the House on the 11th instant.—A *manifesto* has been issued by the Earl of Beaconsfield (premier) addressed to the Duke of Marlborough (Lord Lieutenant of Ireland), pointing out the attempts which have been made to dismember the Empire, and inviting the opinion of the country on the maintenance of the Union, as it is a necessity in the interests of peace that British influence should be predominant in the Councils of Europe.—The Board of Trade returns of *Imports* for the past month amount to £33,250,000, showing an increase of £4,562,500 as compared with corresponding period last year. The returns of *Exports* or the past month amount to £16,500,000, showing an increase of £781,250 over corresponding period last year.

Berlin, 9th: Prince Bismarck has expressed his approval of the action of the French Government in refusing the extradition of Hartmann, charged with complicity in the Moscow attempt on the life of the Czar.

London 10th: Rrigadier-General Keyes, of the Madras Staff Corps and Brigadier-General Ross, of the Bengal Staff Corps, have been created Knights Commanders of the Bath.

PASSENGERS SAILED.

Per P and O Str. *Mongolia*, 7:

For Southampton.—Mrs Ramsay, Mrs Gillespie and 2 children, Mrs Wedderburn, Mrs Horace Bell and 2 infants, Mrs Power, Mr D R Wadia, Mr John King and child, Mr W Sandwith, Mrs Sexton and infant, R v J D Sewell, Mrs McMaster and 2 infants, Mr John Jones and child, Mr H G J Siddons, Mr T G Fitzpatrick, Mrs Bartholomew, Mr Van Ingen and son, Mr D Siddons, and Mr and Mrs Jarman, Mr A Kirby, Mr Thirlaway, Mr Ellis, Mr C Calderon, Mr Hindle, Mr B Croasdale, Mrs C Hayter and 3 children. Mrs J M Sym, Col E Langmore and Dr Jones.

For Brindisi.—Mrs de T Barrow, Mr and Mrs R W Wilson, Capt A C Toker, Mr A K Connell, Mr Norman Troop, Mrs Cleveland, Col Hastings Fraser, Mrs Johnson, Mr and Mrs Tambasi and infant, Miss Feilman, Mr B T Nauth Chatterjee, Mr F Nauth Chatterjee, Mr Mowatt, Mr Robert Shortt, and a gentleman, Rev Mr Singer, Lt-Col C Thomason and Sir George and Lady Colley.

For Venice.—Lt Genl rnd Mrs St Clair-Wilkins, Mr H L Harrison, Mrs Mayne, Mr Filgate, Capt F W Spencer Stanhope, Mr W Wood, Mr Addison, Mr Conolly, and Mr C C Bancroft, A gentleman and Mr Vigors.

For Malta.—Mrs John E Agelasto, and H Schoen.

For Sucz.—Mrs Welse and 2 children, a lady and a gentleman.

For Aden.—Mr W C Parker.

For Port Said.—Mr Jean Habel.

PASSENGERS ARRIVED.

Per P and O Str. *Kashgar*, 9:

From Southampton.—Lieut-Col J R Strutt, Lieut W S Birdwood, Major W Jacobs, Capt W H Lyster, Capt J E R Moseley, Lieut S Hawkes, Mr T P Leggett, Major W S Bell, Capt E Quinn, Capt J C Fenwick, Major W S Seton, Mrs Malden, Mr S Laurence, Mr J Brown, Miss Barker, Miss A Simpson, Mr and Mrs A L Morant, Mr and Mrs L F Dykes, Mr and Mrs Moons & infant, Mrs Peacock and child, Miss J E M Clansouthur, Miss Grastin, Mr and Mrs E D Southwell, Mrs M Stenhouse & infant, Mr J E Midwood, Capt F Cowie, Major Atkinson, and Mr E Hawkins.

From Brindisi.—Mr J C Fortescue, Mr Pallologus, Mr R Steward, Major Dazrell, Capt Slade, Mr T M Bowden, Mr R West, Sir Jeb Campbell, Major Peacock, Mr J Harkness, and Mr Fitch.

From Gibraltar.—Rev J B Rodrigue.

Domestic Occurrences.

MARRIAGES.

SASSOON—ISAAC—March 7th, at Braganza Hall, Byculla, by the Rev. M. Gindil, Jacob, the eldest son of Elias David Sassoon, to Rachel, the youngest daughter of Simon Hyam Isaac, of Calcutta.

SHREWSBURY—HENDERSON—March 8th, at Christ Church, Byculla, by the Rev G C Reynell, Edward James Sydney Shrewsbury, to Emily Laura Henderson, adopted daughter of the late John Elsworthy.

SMITH—BARKER—March 10th, at Christ Church, Byculla, by the Rev G. C. Reynell, M. A. Chaplain, Edward John Smith, to Gertrude, third daughter of the late Herbert Barker, M D F R C S, of Bedford, England.

DEATHS.

POLEHAMPTON—Feb. 6th, at Matheran, Claude, twin son of the Rev. A. Polehampton, Chaplain, Indian Service, aged 5 years.

ROSS—At Hyderabad Deccan-Saifabad 22nd February 1880 Florence Lucy Winefred the beloved wife of Edmund Reginald Ross, aged 22 years 8 months.

HARE—March 6th, at Byculla, Alice, the beloved wife of David Hare.

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th March 1880.

Dr. R. Angell, 31st August 1880, Rs. 3-13; J. Tomlinson, 3rd May 1880, Re. 1; Captain R. W. Price, 1st February 1881, Rs. 7-10; Mrs. Baird, 30th April 1880, As. 8; Dr. R. Wilkins, 27th September 1880, Rs. 7-10; P. R. Hanchard, 31st January 1881, Rs. 8-4; John Rees, 30th March 1881, Rs. 7-10; Henry Smith, 31st December 1880, Rs. 7-10; Lieut. Col. D. C. MacGregor, R. A., 29th May 1881, Rs. 7-10; A. J. Wilson, 7th February 1880, Rs. 7-8; Rev. T. Costa, 29th July 1880, Rs. 7-10; Geo. Hipworth, 7th October 1880, Rs. 6; James Hutton, 13th April 1880, Rs. 12; J. Brooks, 24th April 1880, Rs. 6; Henry North, 1st May, 1880, Re. 1; A. P. Payne, 30th March 1880, Rs. 3; John Setterfield, 24th March 1880, Rs. 3; Mrs. E. Burton, 1st April 1880, Re. 1; Rev. A. Stoll, 14th February 1881, Rs. 7-10; W. S Stewart, 16th January 1881, Rs. 6; J. K. Bythell, 21st November 1880, Rs. 6; C. B. Sharman, 31st May 1879, Re. 1; Rev. Apaji Bapuji, 31st March 1879, Rs. 2; J. Slater, 29th February 1880, Rs. 2; General J. Field, 20th August 1880, Rs. 24.

Advertisements.

THE Rev. C. S. Cooke Rector of Thurles, Ireland, Honorary Association Secretary Church Missionary Society, and late C. M. S. Missionary, Nasik, Bombay, would receive two or three young children to educate with his own. References given and required. Terms moderate. For further particulars apply to the Rev. H. C. Squires Secretary C. M. S. Bombay or to Dr. Cooke, Principal Engineering College Poona.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family. Standards 18 in the Boy's School, 1-5. in the Girls school. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

POONA SCHOOL.

This school under the auspices of the South India Conference of the M. E. Church, in which the boys and girls are prepared for matriculation in the Bombay University, has been removed from East St. to a most eligible and commodious bungalow on Stavely Road. Girls are boarded in a separate bungalow by Mrs. Miles.

The fees are as follows, monthly:

Board, lodging and washing...	Rs.	25
Two from the same family..	„	45
Tuition from.....	Rs. 2 to	5
Piano and harmonium, extra	„	5

For particulars apply to the Principal,

REV. W. E. ROBBINS,
19 Stavely Road, Poona.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press*, No. 36, *Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

HALL LINE.

BETWEEN

BOMBAY AND LIVERPOOL CALLING AT MALTA.

The following sailings have been arranged from Bombay.

	Tons.	*H. P.*	*Captain.*	
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	24th March.
s. s. "Speke Hall"	2700.	400.	W. Brand.	21st April.
s. s. "City of Baltimore"	2300.	300.	J. Verriel.	19th May.
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	18th June.

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer Carries a Surgeon and Stewardess.

FARE TO MALTA Rs. 400.
„ „ LIVERPOOL „ 500.

For plans, handbooks or for any other information.

Apply to W. A. GRAHAM & Co.
Graham's Buildings Bombay. *Agents.*

ANCHOR LINE.

OF

Transatlantic, Peninsular, Meditirranean & Indian Steam Ships.

INDIAN SERVICE.

The following sailings have been arranged from Bombay.

To Liverpool Via Genoa.

	Tons.	*H. P.*	*Captain.*	
s. s. "Britannia"	3060.	500.	R. Hutchison.	17th March.

To Liverpool Direct

s. s. "Olympia"	2050.	424.	J. Craig.	24th March
s. s. "Columbia"	2000.	300.	Wm. Young.	7th April.
s. s. "Macedonia"	2272.	486.	J. Laird.	24th April.
s. s. "Italia"	2245.	424.	T. G. Knox.	5th May.
s. s. "Trinacria"	2107.	424.	L. White. about	12th May.

These steamers have been specially fitted for the Indian Trade and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Marseilles & Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information and for any further information.

Apply to W. & A. GRAHAM & Co.,
Graham's Buildings Bombay. *Agents.*

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London. There are weekly sailings from either place.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal
Bereilly, N. W. P.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA, POONA &c.

and all respectable Firms in India.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

THE attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot.

A Discount of 10 per cent. is allowed off the prices of English books (not periodicals) when purchases are made within one calender month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases. (Address—The Superintendent.)

	Rs.	A.	P
Verily verily—The Amens of Christ Rev. Geo. Bowen	3	2	0
Life of Dr. Duff. 2 Vols.	15	0	0
Limitations of Life and other Sermons—Taylor [child	4	11	0
Brief Expositions of Scripture—Lief-	2	3	0
Divine Footprints in the Field of Revelation—Griffiths—	4	11	0
The Holy Catholic Church, the Communion of Saints—Gregory	2	13	0
The Old Testament a living book for all ages—Phelps [Church—Gordon	3	2	0
Christ as made known to the Ancient	2	3	0
Gold and the Gospel—The Ulster Prize Essays	1	9	0
The Eternal Purpose of God—Kelly.	2	8	0
Soldier and Patriot. The Story of Geo. Washington—Owen	2	3	0
Conditional Immortality and Universalism—Gregory ... [ment Randles	1	9	0
For Ever—Essay on Eternal Punish-	3	2	0
The approaching End of the Age—Grattan Guinness—Second Edit...	4	11	0
The English Reformation—Giekie—	4	11	0
Times before the Reformation—Dinwiddie	2	3	0
The Word Preached—Prust	4	1	0
The Influence of Jesus—Bohlen lec. 1879—Brooks	2	13	0
Christ Bearing Witness to Himself Donellan lec. 1878-79—Chadwick—	3	2	0
Progress of Divine Revelation—Stoughton [Gayer—	3	10	0
Papal Infallibility and Suprenacy—	3	2	0
Christian Sunsets—Fleming	2	3	0
Stories of the Cathedral Cities of England—Marshall [Moore	3	2	0
Proverbial Sayings of Our Lord—	3	2	0
Apocalyptic Histories, *by the Author* of "Life in Christ"	3	2	0
The Banner Unfurled—Choice Selections from Christian writers	3	2	0
Gratuitous Redemption — Charlesworth [by Jabez Inwards	3	2	0
Memorials of Temperance Workers,	3	2	0
Illustrious Abstainers—Sherlock	2	3	0
Difficulties of the Soul. W. Hay Aitken	1	9	0
Fulness of Blessing—Miss Smiley—	3	2	0
Life of Thos. Cooper	2	3	0
Heroes of the Mission Field—Walsh—	3	2	0
Light and Life in Christ—Whitfield.	3	2	0
The Family, its Duties, Joys and Sorrows—Count a DeGasparin	4	11	0
Gathered Sheaves of Golden Grain	1	9	0
The Greatness of Little Things—Culross [Nelson	1	7	0
King of Kings, and Lord of Lords—	4	11	0
Inspiration of the Holy Scriptures Baird lecture 1873—Jamieson	4	11	0
Miracle no Mystery, by an English Presbyter	1	14	0
The Mysteries of Christianity, Baird lec. 1874—Crawford [Blunt	4	11	0
Undesigned Scriptural Coincidences	3	2	0
The Sympathy of Christ—Winslow	3	2	0
Abraham, the Friend of God—Dykes	3	12	0
Religion in Progress from Adam to Malachi	2	8	0
Essays on the Bible, *by the author of* Essays on the Church [tion	2	3	0
Dale on the Atonement—Cheap edi-	3	12	0
Cardiphonia—Newton [tridge	1	14	0
Upward and Onward—S. W. Par-	3	2	0
Discourses on the book of Revelation —Gregory [lantine	3	2	0
Midnight marches thro' Persia—Bal-	7	0	0

	Rs.	A.	P.
Africa Past and Present, *By an old resident*	3	2	0
Young Man's Safe Guard—Guest	1	9	0
The Land of the Gospel—Pressense.	3	2	0
Jesus Christ, His Life and Times—Pressense	4	11	0
The Royal Preacher—Jas. Hamilton.	2	3	0
Moses the Man of God —do—	3	2	0
The Great Biography —do—	3	2	0
Religion and Science—LeConte	2	13	0
The Roll Call of Faith—Bell	3	2	0
Theological Lectures—Cunningham.	7	8	0
The Sure Foundation—Boys	0	10	0
Early Witness to Gospel Truth—Aston	2	12	0
The Scots Worthies—Howie.	4	11	0
Talmage's Sermons. Series 1 to VI. each [geon	2	3	0
The Saint and His Saviour—Spur-	2	3	0
Lectures to my Students —do— *First and Second Series*, each	1	9	0
Spurgeon's Gems	2	8	0
The Land of the Bible, its sacred Heroes and Wonderful Story	4	11	0
The Land and the Book—Thomson	4	11	0
Entering on Life—Giekie	2	3	0
Shepherd Calls—Balgarnie	0	13	6
Dr. Judson, a Missionary of the Apostolic School	2	3	0
Works of Dr. MacDuff.			
Clefts of the Rock	3	2	0
Brighter than the Sun	2	3	0
Palms of Elim	3	2	0
Memories of Patmos	2	3	0
Eventide at Bethel	2	13	0
Footsteps of St. Peter	3	2	0
Footsteps of St. Paul	3	2	0
Comfort ye	3	2	0
Parables of Our Lord—Arnott	4	11	0
Anchor of the Soul —„—	3	2	0
Church in the House —„—	4	11	0
Laws from Heaven for Life on Earth	4	11	0
Life of Rev. Wm. Arnott	5	10	0
All True—Macaulay	3	2	0
The Cruise of the Betsy—Hugh Miller	3	2	0
My Schools and School Masters—„—	3	2	0
Headship of Christ —„—	3	2	0
Footprints of the Creator —„—	3	2	0
Life of Rev. C. G. Finney	6	9	0
Finney's Sermons on Gospel Themes	2	13	0
Gates into the Psalm country—Vincent	2	3	0
The Brook in the Way—Anna Shipton	2	4	0
Whispers among the Palms —do—	2	7	0
The Dublin Hymn book for special Services per dozen	2	10	0
The Dublin Tune book —„—	1	5	0
The Dublin Hymn book for Children—„—	3	12	0
Lyra Americana	2	0	0
Lyra Anglicana	2	3	0
The Voice of Christian Life in Song *Schonberg Cotta Series*	4	1	0
Keble's Christian Year—Red line edit 0 15 0 and	1	4	0
The Covenant of Life and Peace—Dora Greenwell	2	3	0
The Hidden Life—Upham	2	3	0
The Divine Life—Kennedy	1	11	0
Hand book of Revivals—Fish	3	2	0
Light in the Dwelling, a Harmony of the Four Gospels—by the author of Peep of Day	5	0	0
Studies of Character—Guthrie	2	3	0
The City, its Sins and Sorrows —„—	2	3	0
Our Father's Business —„—	2	3	0
Out of Harness —„—	2	3	0
Man and the Gospel —„—	2	3	0

	Rs.	A.	P.
The Parables of Our Lord Guthrie	2	3	0
Speaking to the Heart —„—	2	3	0
Sundays abroad —„—	2	3	0
Way to Life —„—	2	3	0

Books at Reduced Rates.

THE BOMBAY CHRISTIAN ALMANACK.

Beautifully Illustrated 64 pp. Quarto, Price reduced to 4 annas a copy.—

Odd back Nos. of Magazines for 1879, for free distribution among Soldiers, Sailors, &c. at Quarter price.

Philip Phillips's—Hallowed Songs. (295 Hymns Harmonised edit.—per dozen	12.	0	0
Melody only	6	0	0
John the Baptist—Reynolds	5	8	0
Tyerman's Life of J. Wesley—3 Vols.	15	0	0
Burton's Ecclesiastical History	6	0	0
Studies among the Painters	4	0	0
Rome, by Francis Wey—552 pp. Folio. with 345 Engravings, Plan of Rome &c.	20	0	0

ELEGANT GIFT BOOKS.

Life Mosaic—F. R. Havergal, Coloured Illustrations	7	8	0
French drawn with Pen and Pencil	4	8	0
Italian —do.—	4	8	0
Spanish —do.—	4	8	0
Pictures from Bible Lands	4	8	0
Homes and Haunts of Luther	4	8	0
The Midnight Sky—Dunkin	4	2	0
The Task—Cowper—Illtd. by Birket Foster	6	9	0
Thomson's Poems 2 vols.	6	4	0
Life of Christ—Farrar—I vol.	13	2	0
Foxe's Book of Martyrs,	7	8	0
Songs of the Soul—Prime	10	0	0
Ye did it not to me—Pennefather	3	2	0
Old Testament Portraits—Geikie	4	11	0

Bound Vols. of Magazines 1879.

Good Words	4	11	0
Golden Hours	4	11	0
Sunday Magazine	4	0	0
Little Folks	3	2	0

Covers for binding Magazines in Stock.

The Birthday Scripture Text Book Bound in every variety of Style in calf, Turkey, Russia, Morocco.

Small Quarto Size from 1 14 0 to	6	4	0
Miniature „ 1 9 0 to	2	8	0

Bagster's Teacher's Bibles, Church Services and Prayer Books—a choice Selection just received.

"THE GIRL'S OWN PAPER." A new monthly magazine by the Editor of the "Boys' Own Paper." First No. will be here in March. Ordersnow Registered. Per annum Rs. 3 6 0 (Post Paid. Rs. 5 0 0).

Recent Marathi Publications.

Life of Robert Annan The Xian Hero 0 2 0;	0	4	0
Barth's Bible Stories. Old Test.	0	4	0
Beatitudes of the Kingdom—Trans. Dykes) 0 6 0 and	0	8	0
Line upon Line Part II. 0-3-0; 0-6-0 &	0	8	0
Hindu Objections Refuted—	0	0	6
Wonderful Works } Illustrated			
Old Testament Stories } with 7			
History of David } coloured			
„ of Moses } plates each	0	1	0
Memoir of Rev. Ed. Payson	0	0	6
Opening of the Prison	0	6	0
Letters to the Kunbis	0	0	6
Sunday school Text Cards packet of 100	0	2	0
—do— —„— 75	0	7	0
—do— —„— 25	0	8	0

EASTER CARDS per Pkt. 0-15-0 (post paid Re. 1)

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY